

A
WARNING
against
THE IDOLATRIE OF
the last times. And

an Instruction
touching Religious, or Divine
worship.



Printed by Iohn Legat,
Printer to the Vniuersitie of Cam-
bridge. 1601. 12

The Epistle Dedicatorie.

ued, that God should take away his gospell from vs, and gine it to a nation that will bring forth the frutes thereof. For the preventing of this euill which we haue deserved, it stands vs in hand to repent of our vnthankfulness, to embrace the Gospell more then we haue done, and to walke worthy of it in holinesse of life.

For the furthering of this good worke, I haue penned this small treatise of Idols and the true worship of God. For this is the right practise of the Gospel, to put from vs all manner of Idols, & to sanctifie God in our hearts, that is, to serue him in minde and spirit, namely, with a pure heart, a good conscience, and a faith unfained.

And hauing penned this treatise, I now present it to your Honour, and presume to publish it in your name. First because God hath made you honourable, not onely by ciuill dignitie, but also by an unfained loue and obedience to the Gospell of Christ. Again my desire is, to gine some testimonie of a thankful mind for fauour undeserved. Thus I take my leaue, praying God to establisth the heart of your Honour, and all his people, without blame in holines before him euen our father, against the coming of our lord Iesus Christ with all his saints.

Your H. in all dutie to
command, W. Perkins.

To the reader.

IF any demand, wherefore I haue penned, and am allowed to publish a Treatise of Idolatrie, now in the light of the Gospel, and in a Church, where Idolatrie is condemned to the pit of hell: let them vnderstand that I doe it for fundrie causes.

The first is, to declare and conuince the Church of Rome of manifest Idolatrie: and consequently to shew that they are deceiued, who thinke, that Protestants and Papists differ not in the substance of religion, but in circumstances.

The second is, to aduertise our Recusants (if they will vouchsafe to read and consider what I haue said) that they ought to be Recusants to the Church of Rome; because shee is a maintainer and a worshipper of Idols.

The third is, to stirre vp and kindle in the mindes of our countrey-men a further detestation and lothing of the Romish religion. For if it had no other fault or defect, the very crime of Idolatrie vnexcusable, wherewith it is iustly charged, is a sufficient inducement to moue all men, that regard their owne saluation, to an vnfaigned loathing of it.

The last is, to informe the ignorant multitude touching the true worship of God. For the remainders of Poperie yet sticke in the mindes of many of them, and they thinke, that to serue God is nothing els but to deale truly with men, and to babble a few words morning and euening, at home or in the Church, though there be no vnderstanding.

Amend the faults thus.

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1. Ioh. 5. 21. *Babes keepe
your selues from 7 dols.*



He intent and scope of the Apostle in this Epistle is to set downe markes and tokens, wherby men may know whether they be the children of God or no. Having performed this from the beginning of the Epistle to the ende thereof, toward the end of this chapter in the 18. verse, he answers a secret obiection, which may be framed on this manner. He that is the child of God may fall frō God, commit a sinne vnto death, and so consequently loose his assurance. Therefore it seemes, there is no comfort by the assurance of our adoption, but for the time present. To this the Apostle

answers negatiuely in the 18, 19, 20. verses: the effect of the answere is, That he which is borne of God so preserues himselfe by grace, that he can not be drawne by Sathan to commit the sinne that is to death. And in this last verse of this chapter, he sets downe a Rule how men should preserue themselves, that they fall not into this sinne. *Babes keepe your selues from Idols:* that is, hold fast the true and spirituall worship of God: and for this cause auoide all things that may withdraw your hearts from God, especially take heede of Idols.

In this rule I consider two things: a Commandement, and a reason. The commandement, *Keepe your selues from Idols.* The reason is infolded in the word *Babes*. That the right meaning of the commandement may appeare the better, I will stand a while to shew; first, what is meant by Idols, and secondly how we are to keepe our selues from them. The word *Idol* generally and properly signifies as much as *Image*, that is, the resemblance of any thing either good or bad. For that which Image is in Latin,

tin, Idol is in Greeke. Tertullian saith, *de Idolat. c. 3.*
 that Idol signifies a forme or litle forme:
 and the distinction of idol and image
 was not obserued of the ^alatin interpre- *a Hierom. in Is.*
 ter. Yet by more narrow and more v- *37. Per idola in-*
 suall signification, the word *Idol* is put *telligimus ima-*
 for any such image as is erected to re- *gines mortuorū.*
 present either false or true God. That *Ezech. 7. 20. I-*
 Idols are images of false gods, all men *magosimulac-*
 graunt; but that they are images also of *chrorum. Amos*
 the true God, there is the question. But *5. 23. imago ido-*
 I make it manifest thus. The golden *lorum.*
 calfe of the Israelites, was an Idol, as it is
 called by S. Steuen, Act. 7. 41. and it was
 an image of Iehoua. For after the calfe
 was once framed, Aaron proclaimed a
 day of solemnitie, and said, *To morrow*
shal be the holy day of Iehoua, Exod. 32. 5.
 That which the Israelites did in this
 case was no doubt the same which they
 had seene the Egyptians doe before the.
 Now the Egyptians represented and
 worshipped God in the formes of wilde
 & tame beasts, as ^b Strabo the Geogra- *b See pag. 19.*
 pher plainly saith. Images in vse of reli-
 gion, erected by the wisest of the hea-
 then were nothing but Idols: and ma-

Gen. 31. 19. 30.

ny of them verily were images of the true God, as Paul testifieth, when he saith, Rom. 1. 23. they turned the glorie of the incorruptible God, to the similitude of an image of a corruptible man, and of birds, &c. Thirdly, Idols often signifie false gods themselues. 1. Chron. 16. 26. *The gods of the people are vaine things, or, idols.* Thus Rahel is saide to steale the idols, or the gods of her father. And Paul, 1. Cor. 8. 4. makes an opposition betweene an Idol and the true God. Yet are not false gods idols properly so tearmed, but by a metaphor. Because as images made in way of religion, draw the heart frō the true God: euen so doe false gods. Vpon this resemblance are false gods truly called idols. Thus then, an idol is any thing set vp to be worshipped, either in the room of God, or as God. In the roome of God, as prophane images: as God, namely false gods.

The generall propertie of all Idols is that they are *NOTHING* in the world, as Paul saith, 1. Cor. 8. 4. And they are so tearmed, because they haue
nothing

nothing in them of the diuinitie or Godhead, whether we regard the nature or the efficacie thereof. And this appeares by Pauls reason, *An Idol, saith he, is nothing in the world: because vnto vs there is but one God.* Furthermore, it is Nothing in respect of representation: for an idol sometime is nothing at all: sometime it represents as God, that which is meere nothing: sometime it represents the true God, otherwise then he is; & in this respect also it represents nothing.

The kindes and sorts of Idols are likewise to be considered, specially such as haue beene erected since the daies of the Apostle. For there is no question, but he did foresee that the Apostolicall religion should be corrupted by idolatrie, & that made him say; Babes keepe your selues from idols. That the diuers kinds of idols may be knowne, we must consider how many waies a man may erect an idol to himselfe. And this may be done three waies. The first is, if God be otherwise conceiued, then he hath manifested and reuealed himselfe in his

owne word. God is to be conceiued as he reueales himselfe vnto vs, and no otherwise: if otherwise, God is not conceiued, but a fiction or idol of the brain.

Augustine vpon the wordes of Iosua, *Take away the strange gods from among you*, saith on this manner: *The holy Prophet Iosua saw in their hearts, thoughts of God, not be seeming God, and he wills them to be taken away. For whosoener conceines God to be such an one, as he is not indeede, carries in mind a strange and a false God.*

Two famous exampls we haue in this kind. The first is, when the true God is conceiued out of the Father, Sonne, and holy Ghost; or out of Christ our redeemer God and man. For when the mind abstracts the Godhead frō the Father, Sonne, and holy ghost, God is transformed into an Idol. The Ephesians before their conuersion, worshipped God the maker of heauen and earth, and so did the Galatians. And yet neuertheles Paul saith of the first, that they *were without God*, Eph. 2. 12. and of the second, that they worshipped thē that *were not Gods by nature*, Gal. 4. 8. because they wor-

shipped

August. quest.

29. super Iosue.

Qui quis cogitat deum, qualis non est deus, alienum v. scilicet deum & falsum in cogitatione portat.

shipped God out of Christ: for he that denies the Sonne, hath not the Father. 1. Ioh. 2. 23.

And the vnitie of the Godhead is to be adored in the Trinitie of persons. Here then behold the Idol-god of the greatest nations of the world, of Turkes, of Iewes; yea of many that pretende Christianity, who vpon ignorance worship nothing but an Absolute God, that is, God absolutely considered, without any relation to Father, Christ, or holy Spirit. Yea the multitude in all places set vp vnto themselues a God that is all mercie, and no iustice: because they content themselues with the light of blind nature, and frame God according to their owne desires & affections. And by this meanes they erect vnto theselues Idols within their own hearts, and commit a most secret and spirituall idolatrie, which the world can not discern.

The second example followeth, and that is, Christ Iesus falsely and farre otherwise conceiued then he hath reuealed himselfe in the worde. For he in one person is perfect God and perfect man; our only redeemer al-sufficient in him-

selfe, and therefore perfect King, Priest, Prophet, without either partner or fellow in the work of mans saluation. And he which otherwise conceiueth of him, turns him into an idol or forged Christ. This doth that great and famous Italian Diana, I meane, the religion that stands in force by the late Councell of Trent. For it presents vnto vs Christ indeede, but yet a poore disguised and deformed Christ. For it spoiles him of his manhoode, and degrades him of his offices. He is spoiled of his manhoode by the real presence in the Sacrament: for if the bread be verely transubstantiated into the body of Christ, this very bodie must needes be made not onely of the substance of the Virgin, but also of the substance of bread: nay it is made a very monstrous bodie. For beeing in his full quantitie and dimentions, and so remaining, it is supposed to be included and contained in the quantitie of a small round cake: as if a solide bodie of many foote could be contained in a solide bodie of two or three inches. Again if Christ be bodily in the *bread and in the hand*

hand of the receiuers, remission is to be asked of God, ^{for} ~~for~~ that which we hold in our hands, & receiue with our mouth. For remission of sinnes must be asked & looked for at Gods hands for Christs sake, specially in the vse of the Lords supper. Communicants therefore must thus thinke with themselues, and speake vnto God; I pray thee O heavenly father, be mercifull vnto me for this thine owne sonne, whome beeing now bodily present, I hold in this my owne hand and receiue with my mouth. And this is the oblation of the Popish Masse, in which the priest imagines that he holds and carries Christ bodily in his handes, and there offers him to his Father, that he may obtaine remission of sinnes for himselfe and others, and that for his sake whome he holds in his hands. And this, no doubt, is horrible and detestable idolatrie: and it were better to endure many deaths, then so much as once to be a doer in it. For we are taught by the word of God, to waite for our saluation by Christ made man and now appearing at the right hand of his father in
hea-

heauen, and not for him whome we hold and carrie in our handes. Touching his offices the said religion degrades him of his priesthoode by fve things. The first is the daily offering of Christ in the Masse, and that in reall manner, & also for the sinnes of the quicke and the dead. For by this meanes, the sacrifice vpon the crosse is either continued as a thing but begunne and after to be perfected, or it is repeated. If continued, it was not then accomplished vpon the crosse. If repeated, then also it is imperfect: if imperfect, no sacrifice of a Redeemer. The second is the doctrine of humane satisfaction. For if our sufferings considered as satisfactions for the temporall punishment of our sinnes, must concur in the worke of our redemption with his satisfaction for the fault and the eternall punishment of the same sinnes, then is this Satisfaction of his in very deepe imperfect: because it receiues an addition, and supplement from ours. And if I satisfie for my selfe to my creditour, my friend doth not make full satisfaction for me: neither is
it

it requisite. And so farre forth as I satisfie for my selfe, I redeeme my selfe. The third is the doctrine of the merit of works, which makes void the worke of redemption wrought by Christ. For if Christ merited by his death and passion, that we might merit by our workes eternall life: then is not Christ a full and perfect Sauour, but only the principall cause of our saluation; or rather an Instrument of God to make vs our owne Sauours. The fourth is the doctrine of veniall sinne: for if some, yea many sinnes be veniall in their owne nature, so as we our selues may satisfie for the, it was not needefull that Christ should die and by his death redeeme vs from all sinnes. The fift is the doctrine of the Intercession of Saints, who in Romish doctrine make intercession not onely by requesting, but also by meriting; yea by commaunding. For thus the virgin Marie doth; more then which Christ himselfe cannot doe. In the reformed masse booke there is ascribed to the Intercession of Saints. I. Protection. ^b *Let blessed Sabbas bee making intercession for vs pro-*

a Damians ser.
a. de nat. Marie.
Accedis ad il-
lud aureum re-
conciliations
altare non so-
lum regans sed
etiam imperas,
non ancilla sed
Domina.
b In festis Do-
cembris.

b Prefat. de A-
post.

c Festa Ianuar.

In festis Martii.

In festis Sept.

d vt quorum suf-
fragiis niumur.

e Allen in his
booke of priest-
hoode.

teet vs O Lord. Againe, by ^b thy Apostles
keepe vs with thy continuall protection. II.

Appeasment. ^c Beeing appeased by the in-
tercession of thy Saints, graunt O Lord we

pray thee, &c. Again, Let not the praier of
S. Chrysostom be wating vnto vs, which may

cause our gifts to be accepted and obtaine
thy pardon for vs. Againe, by the praier of

Matthias make vs to be censed of our
sinnes and defended. III. Confidence, ^d by

resting on their suffrages. What can be
said more of the intercession of Christ?

I know they adde in the end, *per Domi-
num*, but what is that to the purpose? If

we giue any point of Supremacie to a
subiect, it is treason; though otherwise

in tearmes we magnifie the Soueraign-
tie of the prince. Againe the same Ca-

tholike religion degrades him of his
kingly office, by giuing to the Pope

two royalties of the kingdom of Christ:
One is a power to giue pardon of sinnes

vnto mē, both fully & ^e properly, which
none can doe but God. The other is to

make lawes truely binding the consci-
ences of all men in the Catholike

Church vpon earth, and that as truely
as

as ^a the lawes of God: whereas there is but one lawegiuier that can saue and destroy the soule. Lastly, it degrades Christ of his propheticall office. First, because it giues vnto the Pope a power supreme and infallible to determine in his consistorie and in generall councils of all controuerfies in religion, whether concerning faith or manners; whereas this power indeede is inseperably annexed to the Person of Christ, who in and by his written word determines of all matters pertaining to saluation and that infallibly and sufficiently to the contentation of any humble minde, and to the settling of any conscience. Secondly it addes and takes away, it changeth and reuerseth the doctrine that Christ hath left to his Church specially in the books of the newe testament by an heape of humane Traditions, specially by the lawe of single life, and the communion in one kinde, &c. It may happily bee alledged, that the Religion pretended to be Catholique, holdes the vnitie of the Godhead, the trinitie of persons, the distinction of natures in Christ, the personall

*a Sic Driedo. &
bellar. de ponti-
fice. l. 4. c. 15.*

sonall vnion, the offices of the Mediator, as we doe. I answere, that in word it doth, but indeede by vnfallible consequence of doctrine it abolisheth Christ as I haue shewed. Papists in word confesse him to be *Our Lord*, but with this condition that the Seruant of Seruants may alter and change his precepts, whose power (they say) is of that greatness that he may be iudged of none, and that hee can open or shutte heauen to whome he please. They confesse him to be Iesus *Our Sauiour*; yet a Sauiour *in vs*, in that he giues vs this grace that by our owne merits we may be our owne Sauiours; borrowing also if neede bee, a supply from Martyrs and the rest of the Saints. They confesse him to be *crucified dead and buried* for vs: yet with this condition, that the Fault beeing pardoned, we our selues must satisfie for some part of the Punishment either in this world or in purgatory. They confesse, that *he sits at the right hand of god the Father*, to be vnto him the mediator of intercessiō for vs: & yet with all they hold that his mother is the *Queene of hea-*

uen hauing authoritie to controll and command her sonne. What a Christ is he that in sundrie actions pertaining to our redemption hath partners or fellows ioyned with him? For this cause we reiect this religion, because it turnes our onely and perfect Redeemer into a fained Christ of mans deuising. It may be further said that some false opinions conceiued of Christ, doe not straight way turne him into an Idol. I answere with Hierome: *Euen to this day an Idol is set vp in the house of God, or in the hearts and soules of beleeuers when a newe doctrine is deuised.* Againe, a false opinion, is an Idol of falshood.

The second way of erecting an Idol is, when God is worshipped otherwise and by other meanes, then hee hath reuealed in the worde. For when men set vp a deuised worship, they set vp also a deuised God. Augustine saith of the Gentiles that they refused to worshippinge the God of the Hebrewes, because if their pleasures were to worship him in any other sort then he had appointed, they should not indeede worship him, but that which

Hier. in Ier. c. 32.
& Dan. 3.

Aug. de Consensu
Evang. l. 1. c. 13.
Si alio modo
Deum colere
vellent, quam
se colendum
iple dixisset,
non ubique il-
lum colerent
sed quod ipsi
fixissent.

they

they had fained. The Samaritans worshipped the God of Abraham, Isaac, Iacob: & they waited for the comming of the Messias: and yet Christ saith of them, *Ye worship ye knowe not what: because they worship the true God by a worship deuised of olde and set vp by men.* The Lord saith to the Israelites, ye shall call mee no more *MY BAAL*: whereby he signifieth that, because the Iewes did sometimes worship God in the same maner, with the same Images, rites, and names, whereby the heathen worshipped the false god Baal, therefore they made him indeed to bee euen as the Idol Baal. And this I take to bee the right meaning of the former words: because the wordes following are: *For I will take away the names of Baalim out of her mouth.* Whē the Iewes in Jeremy, denie that they worshipped Baalim, there can be no reason (I suppose) of their deniall, but this, that they intended to worship God in the Idols of Baal. Again, S. John saith; *If that, which yee haue heard from the beginning remaine in you, yee also shall continue in the Father and the Sonne.*

Hence

Ioh. 4. 23.

Ose 2. 16. with
Deut. 12. 4.

verf. 17.

Ier. 2. 23.

2. Ioh. 2. 24.

Hence it follows, that they which abide not in the doctrine of the Prophets and Apostles, but set vp some other forme of worshipping God, abide not in the Sonne and the Father. Gods worship must be according to his nature, heauēly, diuine, and spirituall: but all deuised worship is according to the nature and disposition of the deuiser, foolish, carnall, vaine: as Christ saith: *In vaine doe they worship me, teaching for precepts the commandements of men.* Mat. 23. 9. And according to this worship, is the god that is worshipped. Therefore when God is worshipped not according to his owne wil, but according to the pleasure and will of man, the true God is not worshipped, but a god of mans inuention is set vp. One notable example wee haue in this kinde. When God is either represented or worshipped in any Image of mans deuising, there is presently made a double Idol, the one is the image representing: the other is God represented, who is by this meanes turned into an Idol.

That the Image made of vs to resem-

Iud. 17. 5.

vers. 3.

vers. 5.

2. King. 17. 28.

3. King. 10. 31.

verse 18.

ble and represent God, is an Idol, I
 prouue it thus. The image which Mi-
 cha erected was a flat Idol: for it is cal-
 led Teraphim, which all commonly
 translate, Idols. And it was an Image of
 Iehoua For before it was made, the sil-
 uer whereof it was made, was dedicated
 to God: and after it was made, when she
 had gote a priest into her house, to offer
 sacrifice vnto it, shee said; *Nowe I knowe
 that Iehoua will bee good vnto mee.* The
 two golden calues erected in Dan and
 Bethel by Ieroboam, were Idols in the
 iudgement of all men: yet were they no-
 thing els but Images to represent the
 true God of Israel. For the worship of
 them, is called *the feare of Iehoua.* Iehu
 neuer departed from the sinne of Iero-
 boam, and therefore hee was in 'ceede a
 patrone and defender of the golden
 calues: neuerthelesse it was not his mind
 and meaning to make gods of them, but
 to worship the Lord of hostes in them
 and by them. For when he was about to
 destroy the Images and priests of Baal,
 he said, *Come see howe zealous I will be for
 the Lord of hostis.* Grauen images & like-
 nesses

nesses mentioned in the second commaundement are plaine Idols, and they are images not onely of false Gods but of the true God. For Moses expounding this commaundement, saith thus, *Take heede to your selues, that ye corrupt not your selues and make you a graven Image or representation of any figure: and his reason is, for ye saw no image in the day the Lord spake vnto you in Horeb out of the middest of the fire: that is, ye saw no image of the true God, but onely heard his voice: therefore ye shall make no Image, namely of God, to represent him, or his presence. Notable is the testimonie of Strabo for the-prooofe of this point: his words are to this effect. Moses (saith he) did affirme and teach, that the Egyptians did not iudge aright, who represented God in the shapes of wilde and tame beasts: nor the Lybians and the Greekes, who figured God in the formes of men. For God is that thing alone which containes vs and the earth and the sea, which we call heauen, and the world, and the nature of all things that are: the image of whome, who in his right wits dare presume to make like to*

Deut. 4. 16.

vers. 15.

Geographia. lib.
16. de Syria.

a or, mouldes
wher in images
are framed.
b *trinitas* and *sc*
patris.

c *Genesetis*; *is*
ad *hanc* *tyres*.
Origen. contra
Cels. 1. 5. in prin-
cipio. & lib. 7. in
fine.

any of the things, that are about vs. But we must put away all making of ^a Images, and set up a Temple and secret place be seeming him, and worship him ^b without any forme. A little after he addes of his owne, that ^c the Jewes are the true worshippers of God. Origen saith against Celsus; that angels may not be adored, & that religion keepes Jewes and Christians from worshipping of God in Tēples, Altars, Images: because the law saith: There shal be no other Gods vnto thee before my face: and thou shalt not make to thy selfe any grauen image. Hence it followes, that the framing or erecting of an Image with an intention to represent or worship God thereby, is the erecting of an Idol, though it be not further applied to idolatrous vse. It may be obiected, that we may lawfully make an Image of Christ, and that this Image is no Idol. I answer, it is not vnlawfull to make or to haue the Image of Christ, two caueats beeing remembred. The first, that this Image be onely of the manhood: the second, that it be out of vse of religion. For if otherwise it be made to represent whole

whole Christ, God and man : or, if it be
vsed as an instrumēt or a signe in which,
and before which ~~we~~^{men} worship Christ
himselſe, it is by the former doctrine a
flat Idol. Againe, friendes of Images
plead on this manner: Though we may
not ſet vp what Images we will vnto
God, yet may we represent him in ſuch
formes and ſhapes, in which he hath v-
ſed to manifeſt himſelſe vnto men; as in
the forme of a man, or in the forme of a
doue, &c. I anſwer firſt of all, that the
formes in which the Sonne and holy
Ghoſt haue appeared, were not their i-
mages but onely ſenſible ſignes & pled-
ges of their preſence: and ſignes not for
euer, but onely for the preſent time, whē
they appeared: and therefore neither
ſignes nor images of Gods preſence
now. Hence it follows, that whē the hi-
ſtory of the bible is painted or pictured,
as in ſome of our bibles it is, there are no
images of God deſcribed, but only ſuch
viſible appearances as (ſometime) were
ſignes of the preſence of God, are ex-
preſſed. Againe, I anſwer that the com-
mandement of God doth generally for-

bid all Images, not excepting the very shapes in which God himself hath heretofore testified his presence. And where the prohibition of God is against vs, it is in vaine to deuise shifts or excuses. For there is no exception against Gods cōmandement. Thirdly, it is a falshood for vs to thinke, that we may lawfully doe whatsoeuer God doth. And therefore we must warily reason from the example of God, when we would defend our owne doings. Fourthly, God will not so be adored and worshipped as Idols are worshipped. *Then shalt not doe thus vnto the Lord thy God.* Fifthly, God hath power to represent himselfe in what signes he will; and so hath not any creature, neither hath he giuen vs any power to represent him in this or that forme. Sixthly, God can at his pleasure auoide and cut off all occasion of idolatrie, when he represents himselfe in visible formes; so can not men doe, as common experience declares. Therefore in so doing they tempt God, and lay open themselues to the danger of idolatrie. Lastly, Images which men set

vp vnto God, abolish and deface his Maiestie, breede absurd opinions of God in the mindes of men, and doe as little besceme his endles glorie as a picture of an Ape or of a foole, doth the excellēcy of an Emperour. Thirdly, it is obiected that the Scriptures doe not simply condemne religious images, but onely because Iewes and Gentiles esteemed and held them for their gods: and that this opinion of theirs is confuted by Paul, when he saith, *they are not Gods* Act 19.26. *which are made with handes.* I answer againe, it was not the opinion either of the Iewes or of the wisest of the Gentiles, that grauen or carued images were their Gods: the very light of nature did teach them the contrarie. That they made a distinction betweene their gods and the images thereof, it appears by the very distinction of the first and second commaundement. In the first are forbidden the false or strange gods themselves: in the second are condemned the images which are either of the true Iehoua, or of false gods. And if images be onely forbidden because they are repu-

Joseph. antiq.
l. 3. c. 4. Origen. in
Exod. homil. 8.
Ambros. & Hier.
in Eph. 5. v. 5.
Athanasi. in Sy-
nopsi.

ted and worshipped for Gods, then the first and second commandements ° of auncient time distinguished, shall be indecde but one and the same commaundement. Images (I graunt) are called oft in Scripture Gods, but for two other causes. First, because in mans intention they haue relation to God, and represent him. And therefore by a metonymie they borrow his name as a painted man is called a man, or, as he that plaies the part of a king, is called a king. Secondly, they are called Gods because men, though not in opinion and iudgement, yet in truth made thē their gods, in that they gaue religious worship vnto them. And for this ende doth Paul say, they are not Gods which are made with handes, to draw the Ephesians by consequent of reason from doing of any worship to the Images of Diana.

Origen. contra
Celtum lib. 7.
non fieri id pote-
rit vt & Deum
quis noverit, &
simulachris vt
supplicet.
Eph. 2. 18.

The second point to be confirmed, is that God beeing either represented or worshipped in, at, or before an Image, is presently transformed into an Idol. Habakuk saith that Images are *doctours of lyes*. Because so soone as God is represented

presented in an image, he is deprived of his glorie, and chaunged into a bodily, visible, circumscribed, and finite maiestie. When the Iewes intended to worship God in the golden calfe, the Psalmist saith, they turned God *into the likeness of a beast that eateth grasse.* Secondly *Psal. 106. 20.* we may not binde the presence of God, the operation of his spirit, and his hearing of vs to any thing, to which God hath not bound himselfe by word of commaundement or promise, or both. Now God hath not bound himselfe by any word to be present at Images, and to heare vs, when we call vpon him, at them, or before them. Hence it follows, that when men present themselves before Images, there to worship God, they worship not God, but either a fained god, that can and will be present & heare at images, or the very images themselves. For God is not worshipped of vs, but when it is his will to accept our worship: and it is not his will to accept our worship, but when it is according to his will. Patrones of images will here professe and protest, that they intende
not

not to worship the images themselves properly, or any false god, but onely the true God maker of heauen and earth. I answer first of all, that this was the very excuse of the wiser sort among the heathen (as afterward shall appeare:) and it could not excuse them from idolatrie. Secondly I answer, that mans intention makes not Gods worshippe, but Gods will. And it is not his will to accept the worship that is done to him in Images: and therefore he indeede is not worshipped, but something els in his roome. It was the reall intention of the Israelites (as I haue shewed) to worshippe the God of their forefathers in the golden calse: and it was the intention of Ieroboam to doe the like in the calves at Dan and Bethel: and their meaning was not to addresse or direct their seruice to the moulten images: yet hath the Holy Ghost giuen his iudgement and sentence, that the Israelites in the wilderness worshipped *the moulten image*, and that Ieroboam *offered sacrifice to the calves*. The Gentiles are said *to sacrifice to demills*, whereas they, at the least some of them,

Ysa. 106. 19.

1. King. 12. 32.

1. Cor. 10. 19.

them, offered sacrifice to God in images. And the reason is, because God did not accept this seruice at their handes. And indeed deuils were serued, though the Gentiles intended the contrarie. For they thought verely that their images were the receptacles of celestially powers and good angels, but Paul giues sentence that they were deuils, or wicked spirits. Againe, when God is adored in deuised images, the worshippers are said to forget God, though they thinke that they well remember him. And the reason is, because they forget not onely his commaundement, but also the true knowledge or acknowledgement of God, so soone as they represent him in an image: for then he is conceiued to be otherwise, then he is. Psal. 105. 21.

By this which hath beene said vpon manifest groundes out of the worde of God, we may take a cleere vewe of the Idolatrie of the pretended Catholike Church of Rome. For it teacheth men to worship God and Christ in, and before Images, specially Crucifixes: which in very trueth is nothing els but the Idolatrie

dolatrie before described. Againe, this Romane Church, adoreth Christ in, at, and before a peece of bread in the Eucharist, and it teacheth men to doe so. Nowe to direct our adoration to the bread, or the place where the I read is, what is it lesse then idolatrie. For first of all, it is manifest, that adoration is not tied either to the bread it selfe, or to the forme of bread, or to the place thereof by any commandement of God, or by any promise. And it is a practise very idolatrous, to bind adoration to any particular thing, or to any particular place: that is, to determine, that God is to be adored, and that he heares vs in any set place, in which hee hath not expressly commaunded himselfe to be worshipped, and made promise to heare vs. Againe in the newe testament, or after the ascension of Christ, it is certen that spirituall adoration is onely required, and that worship which is tyed to any certaine thing or place on earth, is vterly abolished and forbidden. This Christ himselfe teacheth, *the houre commeth and now is, when ye shall worship neither at Ierusalem,*

rusalem, nor in this mountaine: and therefore neither in the bread or wine of the Lords supper, nor in the altar, nor in the hand of the Minister. For by a figure *Synechdoche* hee takes away all circumstance of place vpon earth, to which the worship of God may possibly bee tied and directed. And this appeares manifestly by the opposition in the wordes following, *But in spirit and truth.* If it be said, that the Iewes worshipped God at, and before the Arke, I answer, they did so; and for this decde of theirs, they had both commandement and promise: and therefore they which worshipped God at the Arke and Temple in Hierusalē, were accounted true worshippers of God. But they that worshipped the very same God in Dan and Bethel, before, & at the golden calves, or in the Temple of Samaria without a word or warrāt from God, were, though not equally, yet in like sort reputed idolaters, as if they had worshipped the golde it selfe whereof the calues were made. For it is idolatrie to turne, dispose, or direct the worship of God, or any part thereof, to any particular

ticular place, or creature, without the appointment of God. Nowe they of the church of Rome, direct their worshippe to God, in, at, and before crucifixes, or before the bread in the sacrament, hauing no warrant of their doing either by commandement or promise. If they haue, let them shewe it: if they haue not, they are to knowe, it is a deuised worship which they performe: and it is a deuised god which they worship, namely, a god that will bee present and specially heare them in, or at Images. Their intention to worshippe the true Christ is nothing, vnlesse they worship him according to his owne will. Baal in Israel sometime was worshipped for the true God, it we respect the intention of men; and yet for all this, Baal stil remained an idol and was nothing els but an idle and emptie name: and so, considering there is no such Christ as will be corporally present and lie hid vnder the forme of bread: not Christ which is now corporally in heauen, but a meere fiction of the braine of man, is worshipped.

Furthermore vpō the former grounds

It followes, that not onely false gods, but also angels and Saints departed, when they are worshipped at, in, and before their images, are likewise turned into Idols: for if God thus worshipped bee turned to an Idol, the they much more, because wee haue no warrant more to worship them on this maner, then God himselfe.

The third and last way whereby Idols are erected, is, when that which is Gods in proprietie, is giuen to the creatures. For to whatsoeuer thing the glory which is due vnto God, is ascribed; it is made another God. The reason and foundation of this doctrine is this. Whē Rachel said, *giue me children els I die*: Iacob answered, *Am I as God who hath de- prined thee of the fruit of thy wombe.* gen. 30. 1. 2. When the king of Syria had written to the king of Israel, that Naaman might be cured of his leprosie: hee rent his cloathes and cried out: *Am I God to kill and to giue life.* 2. king. 5. 7. *I am Iehoua this is my name, and my glory will I not giue to any other, neither my praise to graven Images,* Isai 41. 8. And that

that which is proper to God is given to the creatures three waies.

The first is, when the Godhead, Diuinitie, or diuine nature is ascribed to any other things whatsoeuer, that are not by nature gods: for then they are made false or strange gods. False gods are specially of two sortes, the gods of the Gentiles, and the Romane gods of this time. That we may the better haue some little conceiuing of the gods of the Heathen, three points are to be explained: what be the sortes and kindes of them? what is meant by them? what images they had? Touching the first, the heathen gods are of two sortes: some superiour, some inferiour. Superiour gods are these: ^a Baal the god of the Chaldeans and Assyriās: ^b Ashteroth the gods of the Sidonians: ^c Moloch or Melcom the god of the Ammonites: ^d Chamos the god of the Moabites: ^e Rimmon the god of the Syrians: ^f Dagon the god of the Philistims: ^g Remphan mentioned by Stephen called Cijun by Amos. The scripture besides these mentioneth others, but I omit them. Inferiour gods were liuing

^a Num. 23. 24.

^b 1. Sa. 105. Iud. 8. 9.

^c Iud. 2. 1. Kin. 11.

^d 1. Kin. 15.

^e Num. 1. 21.

^f Iud. 16.

^g 1. Reg. 5.

^h 1. Sa. 16. 1. 2. Sa. 15.

ⁱ 1. Sa. 7. Amos.

^j 1. Sa. 16.

uling or dead men: for it was the manner
 of the Assyrians and Romans to make
 their kings and printes gods, yea while
 they were liuing. King Assuerus exal- ^{Hest 3.14}
 ted Hamon. And this exaltation was
 not in respect of ciuill degree, but in re-
 spect of some higher and diuine estate,
 whereby he was made a pety-god. For ^{v. 2. 36}
 Mardocheus refused to honour him
 whome the king honoured, and that be-
 cause he was a Iewe: which he could not
 haue done with good conscience, if no
 more had beene expected but ciuil ho-
 nour. And the Fragments of the booke
 of Hester (as much to be beleued as a-
 ny humane historie) haue these wordes
 of Mordochaus, *I did it because I would* ^{Cap. 13. 14.}
not preferre the honour of a man aboue the
glory of God, and would not worship any but
thee my Lord. In like manner Conon an
 heathen man refused to adore king Ar- ^{Iustin. hist. 1. 6.}
 taxerxes, as the manner of the Persians
 was. In like manner the men of Lистра
 hearing and seeing Paul and Barnabas
 presently say, *they are gods in the forme of* ^{Act. 14. 13.}
men, and would haue offered sacrifice
 vnto them.

In the second place, if it be demanded what is meant by the gods before mentioned: I answered that the first and principall, namely Baal, signifies Iupiter, the sunne in the firmament or the host of heauen, yet not alwaies: for the holy Ghost in the booke of the kings distinguisheth Baal from the sunne, moone, starres, & the host of heauen. If I might coniecture, I would thinke it should sometime signifie Saturnus, that is Time, which the heathen worshipped as a speciall God. For the prophet Elias taking occasion (as I suppose) from the fashions of Baal, in mockage saith to his priests, *that he is in a pursue, or in his journey, or that he is asleep at noonetide*: which three properties fitly agree to Saturne, who hath of olde beene vsually represented ^a pursuing and deuouring his owne children, that is, all things which he bringeth foorth: hauing also foure wings, two alwaies spred, & two closed, to signify, ^b that, though he seem to stand, yet is he alwaies going swiftly, as in a journey: likewise with foure eies, two open, two shutte, whereby he is alwaies waking

2. Reg. 23. 5.
1. Chri. 9. 33. j.

8. Reg. 18. 27.
Carterius de i-
mag. Deorum.

Naz. orat. 1. in
Iulianum

Tempus edax
rerum.

¶ Cito pede labi-
taretos.

waking and alwaies sleeping, euen at
noonetide. And in^a ancient writers Ba-
al or Belis the name of Saturne. Mo-
loch is thought likewise to be Iupiter or
Saturne: and Remphan to be Saturne
or Lucifer, that is, the day starre. And
the rest signifie either the world, or na-
ture, or time, or fortune, or fate, or the
sunne, the moone, or the starres, or spi-
rits, or the soules of men departed, or
some vnknowne god.

^aEuseb de pres-
par. Euang. l. 9.
c. 4. & Hieron. in
Ila. 46. v. 1.
Aug. quæst. in
Iudic. 16.

Act. 17. 23

Touching their Images, Baal had
many. One among the rest was the
forme or representation of a flie: and
hence is he called Baal-zebub the lord
of flies, because he was thought to be
the chiefest flie in the world: & as Nazi-
anzene saith, A flie was the god of Ac-
coron. Ashteroth Sidonian gods were
worshipped in the formes of sheepe, as
the name seemes to import: Dagon in
the forme of a fish: Diana in siluer
plates, in which was stamped the figure
of a Temple, and the forme of Diana.
When the Assyrians came to inhabite
Samaria, they brought their gods with
them, Sucoth, Benoth, Nergel, Asima,

Nazian. in vect.
2. in Iulian.
1 lin. 27. c. 6.

2. Reg. 17. 34.

Nehabaz, Tharthac, Adramelech, Anamelech; all which in the Syrian tongue, are saide to borrow their names of cocks, hennes, chickens, goates, dogs, asses, horses, mules, peacocks, &c. Thus we see in part, what were the heathen gods commonly mentioned in Scripture. And here we are to take knowledge of the mercie of God towards vs, that hath not left vs to our owne waies, as he did the Gentiles in former ages, who were without God and without Christ; but he hath reuealed himselfe vnto vs, and his will, and chosen vs to be his owne people. For his mercie let vs be thankfull, and shew it by cleauing vnto him alone with our hearts.

The Romane false gods are two. The first is the Virgin Marie; whome the pretended Catholikes of this time of a Saint make a goddesse: for they call her the *queene of heauen*, the *queene of the world: our Ladie: the mother of grace and mercie*. Shee is esteemed as an vniuersall aduocate to the whole world, and their be other mediatours vnto her, as to a queene: there be eight solemne feasts
for

In officio B.
Marie.

Suarez super
Thom.

for the honour and inuocation of her : besides this, there is no day passeth, in which shee is not inuocated in hymnes or in the masse. And they ascribe to her power to commaund and controll her sonne in heauen, saying: *Aske the father:*

command the sonne, and command him by the authoritie of a mother: againe, cause him to receiue our prayers. This is to

roga patrem, iube natum, iure matris impera. — Sumat per te preces.

make her not onely a goddesse, but also to place her aboue God himselfe. Here they alledge, that these formes of spech are spoken *by a metaphore*, or by a Prosopopeie: but this can not be. For the ground of these speeches is properly ascribed to Marie, namely the right of a mother, and therefore also the acte of commanding is without figure properly ascribed to her.

We take our selues beholden to Turselline the Iesuit for his fve bookes of the *Ladie of Lauretto*, as shee is called. For two things may plainly thence be gathered. The first, that shee is made a goddesse, beeing worshipped with the very same worship wherwith God himselfe is worshipped. For when men be

in any danger, necessitie, or extremitie, straightwaies they offer vp their praiers to her with solemne vowes. Secondly, when in their pilgrimages they come ncere the towne of Lauretto, and behold the place where her image is, a far off they fall downe and worship her: and some goe barehead afterward in the very middest of winter, till they come to her Tēple, at the dores wherof they fall down againe & worship. Thirdly when they come before her Image, all, yea the greatest persons in the basest manner that may be, humble themselues before her, kneeling or lying vpon the bare ground, and kneeling among the base multitude. Fourthly shee hath a quire of boyes to sing praises to her. Fifthly shee is honoured with a double feast, one of her conception, the other of her natiuitie; one in the spring, the other in the autumn: the solēnity of each of the lasteth three moneth: and there resorts to her at euery feast, two hundred thousand people. Lastly, shee is worshipped with temple, altar, and offerings without measure: for none almost come to her

Lib. 4 24. & 1.5.
c. vlt.

Lib. 3 c. 3.

Lib. 5. c. vlt.

her emptie handed. The furniture pertaining to her Image is of gold, siluer, pearle, pretious stones, silke, and of all things of excellēcie that heart can wish.

The second point is, that the thing worshipped vnder the name of the lady of Laurretto, is indeed neither God nor Saint, but the deuill himselfe. For first her couetousnes appeares to be vnsatiable, because shee findes no measure in taking and accepting of gifts; whereas God and his true seruants doe the con- Exod. 36. 4. trarie. Secondly her miracles be as many as those which we read to be done by Christ and his Apostles. And yet they indeede are such as may be done by Satanicall operation. For the deuill knows the secrets of nature more then all men doe, and by this meanes, he can do things like miracles, which indeede are no miracles: and he is the best phyfitian in the world, and can cure diseases which in the iudgement of man seeme vncurable: yet can not he giue sight to them that are borne blind, nor raise the dead: and therefore among all her miracles there is no mention of such. Thirdly

Lib. 2. c. 17.

Revel. 19. 10.

her apparitions & her miracles tend all to erect, establish, & maintain the worship of her selfe: whereas the true Saints of God seeke not to aduance their own honour, but the honour of God. Fourthly, when men make absolute formes of praier to the Virgin Marie for any temporall helpe or deliuerance, they haue neither commandement nor promise so to doe: and yet these praiers are commonly accomplished. Fifthly our Sauiour Christ, beeing king of heauen and earth, neuer medled with matters pertaining to the exequution of ciuill iustice in priuate persons: but this Ladie of Lauretto sometime breaks the halter when men be in hanging: and when they are hanging shee preserues their liues till they be taken downe: when praiers be made for Infidels shee heares them: thus was the Turkes Bassa cured of an impostume in his breast.

Lib. 4. c. 30.

Lib. 4. c. 19.

Lib. 3. c. 18.

The second false god is the Romane Bishop, who though he be not called God commonly, yet is he made a God. For first of all he takes to himselfe the titles of God, and suffers himselfe to be
called

called God in his owne law, in which the tenour of a certaine canon is to this effect: He that is God may be iudged of none. The Pope is God: for so he is called of the Emperour Constantine. Therefore he may be iudged of none. And it must be remembred that these wordes are found not onely in the olde copies of the canon law, but in the new corrected Edition of Gregorie the thirteenth. Againe he suffers himselfe to be called the *Doctour and Pastour of the Catholicke Church*, and the *Spouse of the Church*. And he himselfe calls the *Catholicke Church his owne Spouse*, in expresse wordes: whereas this fauour is proper to Christ. And it had beene enough for him, to be the friend of the Spouse. Bernard saith of him, that he is by *annointment Christ*. Secondly the Pope challengeth to himselfe infinite Power, according to the place in Matthew, *All Power is giuen to me in heauen and earth*. Thus saith the booke of the pontificall Ceremonies. *This pontificall sword doth figure that Supreme Pontificall power, which is giuen of Christ to his Vicar*
upon

dist. 96. c. Satis

Bellar. de Summo Pont. l. 2. c. 32.
Sacrar. Ceremoniarum. l. 1. Se-
ctione 2.
In sexto de Im-
munit. c. Quo-
niam.
2. Cor. 10 1.

Ber. de Confid.
ad Eng. l. 3.

Lib. Cerem.
Pontif. l. 1. fol.
736.

upon earth the Bishop of Rome: according to that: *All power is given to me in heauen and earth: and againe, he shall rule from sea to sea, and from the flood to the endes of the earth. And this is signified by that velvet cappe which the Popes vse to weare on the night of the natiuitie of our Lord. And this appeares in that he vsurpes power and authoritie ouer all creatures, yea ouer all kings and princes: and will be the deputie of Christ for the gouernement of the vniuersall Church. Thirdly, he takes to himselfe a soueraigne iudgement ouer all persons and causes; so as if he carrie innumerable people into hell with him, no man may iudge him. Lastly he takes to himselfe fulnesse of power to dispence with the lawes of God. In his law it is saide, that men doe with such reuerence respect the Apostolicall seat that they rather desire to know the ancient institution of Christian religion from the Popes mouth, then from holy writ: that they inquire onely what is his pleasure, and according to it, order their conuersation. And therefore in the Councel of Trent he hath presumed to forbid vnder paine*
of

dist. 40. c. Si Pa-
pa.

In iure de con-
cessi prabend. c.
Proposuit.

In annot. super
dist. 40. c. Si Pa-
pa. Edit. Greg.

of Anathema more degrees of consanguinitie then God hath forbiddē. What is this els but to verifie the saying of the Apostle, that he exaltes himselfe aboue all that is called God or worshipped.

De iure possu-
mus dispensare
supra ius.

2. Thes 2. 4.

The second way whereby that which is Gods, is giuen to the creatures, is whē properties or proper actiōs of the god-head are ascribed to them. And thus are creatures made Gods in part, and consequently Idols. Heretofore it hath bin thought a kinde of Idolatrie to appoint the constellations of heauen, & to make them signes to manifest secret trucths: because that which is indeede proper to God, is giuē to them. And the church of Rome at this day affoordes vs foure notable examples. First of all, it makes the Saints in heauen Idols. For it teacheth men to kneele downe to them, and to make praier to them, beeing absent from vs, as farre as heauen is from earth. And by praying to them, men doe acknowledge, that they haue power to heare and helpe in all places, and at all times, and that they knowe the secret mindes and hearts of men. Nowe to
heare

Salisburiensis in
polyerat. l. a. ca. 9.

6. King. 3. 39.

Rom. 8. 27.

1. Cor. 2. 11.

2. King. 5. 26. &

4. 27.

Act. 5.

heare and to discerne the very heart is a propertie of the Godhead, as Salomon saith, *Heare thou in Heauen in thy dwelling place* — : for thou onely knowest the heartes of all the children of men. And Paul takes it for a graunted trueth, that there is one onely that searcheth the heart, and knowes the meaning of the spirit, and that no man knowes what is within a man, but the spirit or conscience of a man. Answer is made, that god heares and knowes the heartes of men, of himselfe, and by his owne nature, and that the Saints doe it not of themselues, but by communication or reuelation. I answere againe, that God doeth sometime reueale to his seruants some particular and secret sayings and doings of men, as he did to Elias and Peter, we deny not: but that God should reueale all the thoughts and desires of all that pray in all times and all places: and that the Saints by reuelation should know thus much, this we denie. For this is to communicate the glory of God to the creature, & consequently to make the creature God: though not by nature, yet by com-

communication. Such were the gods of the Gentiles for the most part, for they were men indeed, and were made gods^a by participation and no otherwise.

αὐτὰρ ἡμετέροις.
Athanas. contra
Arianos. disp. 1.

Secondly the church of Rome transformeth the Sacraments to Idols by teaching that they conferre grace *ex opere operato* by the very worke done: that is, that the outwarde elements or wordes duly spoken, or both, in the administration of the sacraments, doe as

Bellarmin. de Sa-
cram. l. 2. c. 1.

physicall causes, *effectively, actively, and immediately* worke and produce in the heart, the grace of regeneration and iustification. To this effect the priest is appointed to pray, *that the nature of waters might cōceiue the vertue of sanctificatiō:*

Missale reforma-
tum de benedict.
fontis.

that God would make the water fruitfull by the secret admixtiō of his godhead, that hauing conceived sanctification, a new creature may spring out of the immaculate wombe of the diuine fountaine: that it may be liuing water: that it may be effectuell to purifie our mindes: that the Holy Ghost would descend into the fulnesse of the fountaine: that he would make the whole substance of the water fruitfull in the effecting of

of

of regeneration. Now the worke of regeneration in man is a proper and immediate worke of the godhead, & I prooue it thus. To create is a proper and immediate worke of the godhead: to regenerate is to create; and man in that he is regenerated, is created againe. To regenerate therefore is the proper and immediate worke of God. Nothing therefore can actiuelly regenerate but God. Sacraments indeede are said to regenerate, as morall instruments, because when they are rightly vsed, God himselfe conferres grace: yet if they doe and can *effectiuelly*, and *actiuelly* regenerate & iustifie, they are not onely morall, but they are more then physical instrumēt, nay they are as God himselfe in this regard. Paul saith, that in planting and watering he is not any thing. We receiue not newe & spirituall life from the Sonne but by means of his flesh apprehended by our faith: yet the Power and efficacie of quickening or renuing, is not in the flesh as in a proper subiect, but in the godhead. God will not giue this glorie to men or angels, nor to the flesh or manhood of
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the sonne of God , much lesse to creatures without life or sense:and therefore not to Sacraments.

Thirdly the Romane church makes very Idols of workes by ascribing the merit of iustification and saluation to them. For none can merit of God but he that is God. The creature can do nothing to benefit God:and therefore god is not bound by the bonde of mans desert, to rewarde man for any thing he doeth. If he be bounde, it is because he bindes himselfe by his owne promise:& he is moued to make his promise , not for the goodnesse of any worke to be done by man , but meere vpon his owne goodnesse. If it be said, that Christ meriteth, and yet he himselfe can do nothing to benefit God: I answere , that Christ meriteth properly vpon the dignitie of his person : for in that God incarnate, or God-man suffered and fulfilled the lawe for vs, diuine iustice doth require that should be giuen him, which by suffering and obeying he hath deserved. This cause is found in no man or angel . For God, as beeing the cheefe
good

good, is to magnifie himfelfe, and to maintaine his owne honour, and that by the order of diuine iustice: and he is not so bound to his creatures, but of his free and meere good will he giues the blessings, which he giues.

Fourthly they of the Roman church make the bread in the Eucharist to be that, which it is not, and consequently an Idol. For the chiefe of them say, that the bread after consecration without annihilation, is made by conuersion the very bodie of Christ; & by this meanes bread is exalted aboue men and angels, and is receiued into the vnitie of the second person. If it be said, that in their opinion the bread is no Idol, because they beleue this conuersion: I answer, that Sacraments out of their vse, the administration beeing ended, cease to be Sacraments, and bread ceaseth to be the bodie of Christ. Therefore the Host (as it is called) or the bread in the boxe carried in procession and worshipped, is nothing els but a wheaten or breaden god, and an Idol not inferiour to Aarons calfe, or Ieroborms calves, or
the

the Nehustan that Ezechias brake in peeces: nay as vile and detestable as any Idol among the heathen.

The third way, whereby that which is Gods is giuen to the creatures, is whē his worship is giuen to them. And thus are they transformed into Idols. For Gods worship is proper vnto him, as Christ our Sauour saith: *Him onely shalt thou serue.* Math. 4.10. And when diuine worshippe is directed or giuen to any creature, that creature is made a God or equall to God, and therefore an Idol. Nowe Idols made by the misapplying of Gods worship, are of three sorts. First of all creatures are made Idols, when men giue their heartes vnto them, and fixe their principal affections on them. The scripture bindes vs straitly to giue our hearts and the affections thereof to god, and the obedience of the inwarde and outward man. act. 5. 29. *we must rather obey God then men.* math. 10. 28. *feare not them that kill the bodie.* 1. Pet. 3. 14. *Feare not their feare but sanctifie the Lord in your hearts.* psal. 118. 8. *It is better to trust in the Lord, then to put any confidence in*

man. Ierem. 17. 5. *(cursed is he that trusteth in man. math. 10. 37. He that loueth father or mother more then me, is not worthy of me. Ierem. 10. 5. Feare not Idols, they can neither doe good nor euill. There is none like to thee, O king. And the Scripture requires these things at our hands, because by them we acknowledge God to be our God. Wherefore on the contrary, when any creature is placed aboue God, or matched with him in regard of obedience, feare, loue, confidence, &c. it is made another God to vs. For then the first commaundement is broken: and there is no possible seruing of two masters. mat. 6. 24. Satan is called the god of this world. 2. cor. 4. 4. because men rather obey his suggestions then God. In this respect also is Antichrist called god, because he more straitly inioynes men to obey his own traditions, thē he doth the very word of god. S. Paul saith couetousnes is the worshipping of Idols; because the couetous man puts his confidence in his riches, for the preseruacion of his life. Again he saith, that some make their bellies their gods, because they mind nothing but earthly things, and loue their*

Coloff. 3. 5.
Eph. 5. 5.

Phil 3. 19. with 2.
Tim. 3.

pleasures more then God. ^a A learned man calls this, *Idolatrie in manners*. His words are these: *An Idolater is he, that giues to the creature the worship that is due to the Creator. And there be two kinds of Idolaters, for some are Idolaters in opinion, as they which in opinion doe ascribe to the sunne, or moone, or any other creature, a certaine diuinitie. Others be Idolaters in manners, as they which preferre the creature before the Creator. For that which a man loues more [then God] he makes his god. And therefore he that preferres the pampering of his bellie before God, makes it his god. He that preferres wine before God, makes Bacchus his god. He that prefers his lust before God, makes lust his god. Of which sort (I cannot speake it without grieve) are many at this day, rather seruing their vices and sins the God, which though they say with their mouthes, that they beleene in God, yet in their deedes and manners they denie him. And thus doth the Church of Rome make Idols of works, because it teacheth that men may put their confidence in them touching their saluation; ^b so they doe it in sobrie-*

^a Radulph. Ardens hom in Do minica 9. post Trinitatem ann. 1050. Chrylost. in Rom. hom. 6.

^b Bellar. de iustificat. l. 5. c. 7.

cHier. Ezech. l.
4 c. 14. In solo
deo confida-
mus.
d 10 psal. 7.

tie. This is indeede to deifie them, and to put them in the roome of God. Hierome^c saith well, *if we must put our confidence in any, let vs haue our affiance in God alone.* ^d Basil: *as it is meete to worship nothing beside God: so we must fixe our hope in one God.*

Againe, Angels and Saints departed are made Idols, and that by the church of Rome foure waies. First, in that it giues vnto them religious worship or adoration; that is, the bending of the knee, or the prostrating of the bodie. The deuill desired no more of Christ but the bowing of the knee, in token & signification, that by Gods permission he was the disposer of the kingdomes of the world: but answer was made, that he might not; because it was written: *Thou shalt worship the Lord thy God, and him onely shalt thou serue.* When Iohn the Apostle fell downe to worship the angel, he meant not to worship him as God: for he had well learned to distinguish betweene the creature and the creator; onely he meant to worshippe him as a wonderfull and Diuine creature, and therefore to adore him with some por-

tion of diuine honour. But he is forbidden by the Angel. *See thou doe it not, for I am thy fellow seruant* —: *worship God.* Hence I reason thus: They which be our fellowseruants, are not to be worshipped with diuine honour: Angels and Saints are our fellowseruants: therefore they are not to be worshipped with diuine worship. It may be alleadged, that we adore kings and princes, yea inferiour persons. I answer, Adoration or worship is either diuine or ciuill. The bowing of the knee or the prostrating of the bodie is one and the same in both, and the cause of bowing makes the difference. Wherefore it is diuine adoration, when we bow the bodie vpon some diuine cause properly concerning God. As when we kneele downe vnto him, in token of subiecti-
 on; because he is Lord of all things, yea of our bodies and soules and consciences: because he knowes all things, and knowes the heart: because he is euery where present, and can doe what he will: because he is the author and giuer of all good things: because he is able to

heare and helpe all that call on him through the whole world at all times. And thus God alone is to be adored. Ciuill adoration is vpon ciuill cause: as when we bowe to men, either because they are in gouernemēt; or, because they are indued with excellent gifts and graces of God. And this ciuill adoration hath his degrees, as the authoritie and gifts of men are more or lesse. Vpon this ground, I answer; that kings and princes are worshipped onely with ciuill, not with diuine adoration: whereas Angels and Saints are worshipped in the Romish church with diuine adoration. For we haue no outward societie with them: and therefore if any worship be done to them, it is not for politicke considerations, but for some higher respect. Yea the cause, for which they are worshipped, is properly diuine: for there is giuen to them the Facultie of hearing and helping all such as pray vnto them in what place, and at what time soeuer; yea, though they be absent from the place, in which they are adored. And this kinde of adoration, giues
vnto

vnto them the knowing and seeing of our hearts, presence in all places, and an infinite power to helpe all that call vpon them. And they that worship Saints and angels, doe suppose with themselues, that they beeing in heauen can heare and helpe them at all times and in all places, if they pray vnto them. Therefore it is nothing but a vaine shift, when the Papists say, they giue *worship* to God, and no more but a certaine kinde of *service* to Saints: when they giue that which is Gods to the Saints. When certain silly weomen vpon foolish deuotion, did not so much as offer candles or praiers to the virgin Mary, nor so much as call her the queene of heauen, the aduocate of sinners, our hope, the gate of heauē, our mediatresse, &c. but only offered^a a cake in honor of her, Epiphani-
a Collyrida.
heres. 79.
 us bishop of Cyprus cōdēnes their fact, and saith it is honour aboue measure, namely adoration, which is honour due to God alone and not to Angels, much lesse to the virgin Marie. Againe, Angels and Saints are made Idols in that praier or inuocation is directed to thē:

for praier is a proper part of Gods worship. The commaundement of God is this, *Call vpon me in the day of trouble.* Here the word [*alone*] must be vnderstood. And that I gather by proportion. Moses saith, *Thou shalt worship the Lord thy God, and him shalt thou serue.* Now Christ alleading, and with all expounding this testimonie, saith thus, *Him ONELY shalt thou serue.* By this it appeares, that all commaundements inioyning the worship of God, include the force of this word [*alone,*] though it be not expressed. Moreouer the reason of this cōmaundemēt, *I will deliuer thee,* prooues as much; & it may be disposed thus. To him, that can deliuer thee, must thou pray: I alone deliuer thee: therfore cal vpon me alone. Secondly, he to whō we must pray, must be of that nature & condition, that we may belecue in him: as Paul saith, *how shall they call vpon him, in whome they haue not beleueed.* We may not belecue in Angels or Saints but only in God. For the auncient and Apostolike faith is, *to beleue in God, and to beleue the Church.* Augustine saith wel,

We

Psal. 50. 15.

Deut. 6. 13. & 10.
30.

Math. 4. 10.

Rom. 10. 14.

we beleue the Apostle, we do not beleue in the Apostle. Againe, It must be knowne, that we must beleue the Church, and not beleue in the Church.

Thirdly, sacrifice is proper to God. Exod. 22. 10.

Prayer in the newe testament comes in the room of sacrifice, for wheras Malachi had said, *that incense and a cleane offering should be offered to god in euery place.* Mal. 1. 11.

Paul shewes what is meant hereby when he saith, *Lift up pure handes vnto* 1. Tim. 2. 8.

God in euery place. And praier is spiritual Sacrifice, and therefore is called the *calues of our lippes*. The opinion of the auncient Church hath beene, that the Holy Ghost was God: because hee was inuocated. For the Hereticks obiection was this: God is to be inuocated: the holy Ghost is not inuocated: therefore the Holy Ghost is not God. Answer was onely made to the minor, and declaration made that the holy ghost was inuocated. Origen saith, *that all vomes, all interpellations, deprecations, and thanks giuings, are to be addressed vnto God the Lord of all things: and that it is not conuenient to innocate angels unlesse we could*

know Heb. 13. 15. Naz. orat. 5. de Theologia. Contra Celsum. l. 5. in initio.

Tract. 54. in Ioh. Sermon. de tempor. 131. Iub eius nomine.

^aAthanas. orat. 2.
contra Arianos
in fine.

knowe the. Athanasius saith, ^aThe Saints,
that is, beleeuers, pray not for aide to any
thing that is created: and therefore that
Iesus Christ to whome men pray for
aide, is God. Patrons of inuocation of
Saints alleadge, that they pray not to
them as to God: because they make the
not (as they say) to be authors and giuers
of the good things which they aske, but
onely helpers by praier. I answere, it is
false. For they make them not only hel-
pers by their praiers, but also by ^b their
merits, and this is to make them Redee-
mers. And the forme of their prayers
in their Breuiaries and Masse bookes, is
this: *Hane mercy on vs: giue vs this or that:
deliuer vs from this or that euill.* I answer
again, this speech of theirs is as if the a-
dulteresse should say: I companie with
this man as with my loue and friend. I
knowe he is not my husband: neither
do I conuerse with him as with my hus-
band. Again, they alleadge, that if the
liuing may request the liuing to pray
for them, then may the liuing also re-
quest the helpe of the dead. I answere,
the reason is not like: because it admittes
four

^b Lumb. l. 4. dist.
45. d. 10. merito
nos iuuant &
suffragantur non
affectu tantum vt
viii.
And Catec. Rom.
on the 1. Com.

four maine differences. The first, we haue a commaundement to request the prayers one of another, and there be examples thereof in the word: we haue no commaundement at all to pray to the dead. Secondly, we are present with the, whome we request to pray for vs; we are not present with Saints who are in heauen. Nay if a man here among vs should kneele downe to a man in London, Rome, or Hierusalem, and request his praier, he should commit idolatrie: why not then much more, when men on earth kneele downe and pray to Saintes in heauen. It is alleadged, that they are present in respect of hearing our prayers, because they are present with God, and see him who sees all things, and therefore in him they see all things. I answer, it is false: The angels of God see the wisdome of God and the whole mysterie of our redemption, not in God, with whome they are present, but *in the Church* after it was gathered Eph. 3. 10. by the Apostolicall ministerie. The Saints vnder the Altar crie, *Howe long* Apoc. 6. 9. Lord, holy and true; as not knowing the time

Act. 1. 7.
Math. 24. 16.

Isai. 63. 16.

Aug. lib. de cura
pro mortuis.
c. 13.

time of their full deliuerance. Christ saith that *the father hath kept the times & seasons in his owne power*: and that the very angels knowe not the time of his cōming. The prophet Isai saith, *Abraham is ignorant of vs and Israel knowes vs not.*

And to this purpose doeth Augustine alleadge this text. The third difference: One liuing man may seeke the helpe of another, either by word of mouth or by letter; and thus fully open his minde and shewe his wantes. In prayer we reueale our wantes, not by voice or writing but by secret groanes and desires of our hearts, and we lift vp our soules to him to whome we pray, and by our faith we make him our refuge. For prayer is not in speech, but in the desires and the faith of our hearts. Lastly, when a man requests the prayer of his friēd, they both stand as fellowe members, and both direct one praier to one God, in the name of one Mediatour Christ: but when we pray to the dead, the case is otherwise. For then they stand not as fellowe members with vs, but are lifted vp aboue vs in degree; in that they are made Mediatours

tours of intercession betweene vs and God.

Thirdly Saints and Angels are made Idols, in that Temples, Altars, holidiaies are consecrated to their honour & worship. For all these properly appertain to the worshippe of God. Temples: because none can binde his presence, operation, and his hearing of vs to this or that place, but God. Altars: because they are for sacrifices and oblations which are proper to God. Festiuall daies: because God is the onely Lord of daies & times, and therefore they are onely to be dedicated to his honour. And though we retain the names of Saints, daies in the Church of England, yet are we altogether free from this Idolatrie, because we dedicate the daies themselues to the honour of God.

Exod. 22. 20.
Aug. de vera relig. c. 55. de ciuit. Dei. l. 22. c. 10.
Epistola ad Deo-
gratias resp. ad
quæst. 3.

Lastly, they are made Idols when mē sweare by them, and make vowes vnto them. Ierem. 5. 7. *Your children haue forsaken me, because they sweare by them that are no gods.* And God threatens to destroy them that sweare by God & Melcom, that is, Moloch their king. The like

Tzephan. 1. 3.

Opus imperfect.

in math. hom. 12.

Isai 19. 21.

Contra Celsum.

l. 5. initio.

like iudgement is to be ginen of them that sweare by God and by Marie, by the Masse and such like. One saith, *that he which sweares by any thing beside God, deifies that thing, and thereby makes himselfe an Idolater.* Touching vowes I saie saith: *In that day men shall vowe vowes unto Lord and performe them;* where he makes vowes a proper part of the worship of God, and by it signifies the rest. And Origen auoucheth that all our vowes are to be made and addressed to God.

To come to the last kind of Idols: Images themselues, Reliques of Christ and Saints; Holy things, as Temples, altars, and such like, are made Idols two waies. The first is, when they are adored & worshipped with religious worship: or, when the liuing Image of God, namely man, falls downe before a dead Image: for then indeed they are made false gods. In the second commaundement the Lord saith, *Thou shalt not bowe downe to them and worship them*, that is, (as I haue prooued before) to the images either of the true God or of any thing

thing else. And he giues this reason, / *the Lord thy God am a iealous God.* Hēce Exod. 30. 4.
it followes that Images, when they are worshipped, are turned into false gods, and consequently to Idols. For God would not be iealous, vnlesse it were because we, who haue espoused our selues vnto him, set vp another god to be as it were an husband vnto vs, in his roome, or with him. For when we bow to thē, it is more then ciuill worship: and therefore the honour of God is giuen to thē: whereas he admits no partner or fellow in the least part of his honour. Againe, man is a liuing image of God, made by the very hand of God: and in this respect athousand fold more excellent then all Images made by the hand of man. Now if any meere man shall be worshipped with any worship that is more then politicke or ciuill, he is made more then a man, & by this means he is trāsformed into an Idol. And if no more be due to mā but ciuill honour, though he be considered as the Image of God; then may not religious honour be giuen to any image made by the hand of
man.

man. When Cornelius fell downe and worshipped Peter, he meant not to honour him as God, but to doe ciuill worship vnto him: yet because this worship was excessiue and mingled with some portion of diuine honour, Cornelius is reproofed for it. What reproofe then is due, to them that in religious manner bow downe to images. Such as worshipped the sunne, moone, and starres, are condemned for Idolaters, much more then are they to be condemned for Idolatrie that worship Images and reliques. For the sunne, moone, & stars, are the workmanship of God, whereas images are but the workmanship of man. It was Idolatrie to kisse the golden calues of Ieroboam. Augustine saith, that they which are worshippers of pictures want the power of Christianitie. Againe, he numbers the worshippe of Images among heresies: *Of the Sect of Carpocrates* (saith he) *Marcellina his companion was thought to be, who worshipped the images of Iesu, and Paul, and Homer, and Pythagoras, with adoration and the offering of incense.* Againe he saith,

Act. 10. 25.

Deut. 4. 19.
2. Reg. 23.

Ose. 13. 2.
Demorib. Eccle-
fiz. c. 34.

De hares. c. 7.

faith, that in the second commandment Aug. epist. 198
cap. 11. we are forbidden to worship any *likenes of God* made by mans inuention: because no image of God may be worshipped but that which is the same with himselfe. Ambrose saith, it is an *heathenish* De obitu Theod. doct. error to worship the crosse on which Christ died. And Holcot vpon the Lectio. 157. booke of wisdome saith, *that the spirit of God there condemnes Idolaters, that honour and serue Images and artificiall figures.* Catherin a great man in the council of Trent saith thus: *There is some* Libro de cultu imaginum. *question among the Catholikes, whether Images may be carued and painted for this ende, that they may be adored and worship may be giuen them. And there be that vtterly denie it and crie out against it as against idolatrie. And they seeme not to be moued with sleight reasons, nor without the authoritie of fathers and Scriptures. For without doubt the scripture condemnes the Idols and images of the Pagans, not onely because they represent false gods, but also because the idols themselues are the workes of mens hands, and also without all sense, so as euen in this regard they could*

not deserve worship of themselves. And this opinion some of the auncient Doctors seeme to approoue, if we shall at any time consider that which they haue written. Durande saith, *We doe not adore images, nor call the Gods, nor put our hope in them: because this were to commit idolatrie.* In the same place he makes a double vse of images. One moderate, when they are vsed for memorie and representation. The other, ^bExcessiue: and that is, when they are worshipped. And by this, he saith, that simple and weake ones are easily drawne to idolatrie.

Rationalis. lib. I.
cap. 3

b diuinus vsus i-
maginum.

It is obiected, that men may bow to the chaire of estate, or to the letter of a prince, without idolatrie: and therefore much more to the Images of God, Christ, and Saints. I answer, the reason followes not. For when we bow to the chaire of estate, or to the Seale of a prince, it is but meere ciuill worship for a politicke ende, that we may doe homage and signifie our loyaltye, and subiection to our lawfull prince: whereas bowing to images is done in religious regard. Secondly the chaire of estate, is
a signe

De

a signe of the princes presence, and his or her letters are signes of their pleasures, and that by princes will: and so are not Images signes and monuments either of Gods presence or pleasure, because God will not be worshipped in them, by them, or at them; neither doth he binde his presence or his hearing of vs to them. Thirdly, men vse not to bow to the chaire of estate, when the prince is present: yet men that worship Images, vse to bow to them, though God be present neuer so: as he is alwaies present. And I returne the argument on their owne heades on this manner. He that sets vp a chaire of estate, and saith it is the Presence; he that sends a letter in the princes name, and puts to a counterfeit seale, is guiltie of treason: euen so they which set vp on their owne heads, Images as signes and monuments of the presence of God and of Christ, what doe they els but commit treason against God himselfe. When Nadab and Abi-Leuit. 10. 1. hu offered sacrifices, that God had appointed, with fire of their own appointment, it was present death vnto them.

2. Chron. 17. 2.
with 2. king. 15.
34. 5. 2. Chron.
29. 33.

Ezech. 43. 8.

When the Iewes worshipped the true God with his owne worship, in places of their owne choise and appointment, the holy Ghost saith, *they corrupted themselves, and did not prepare their hearts to the Lord.* What wickednes then do they that worship God in Images without commandement vpon their own heads. When the Iewes set their thresholds by Gods thresholds, and their posts by Gods posts, that is, ioyned their traditions to Gods commandements, *they set a wall betweene them and God, and defiled his holy name with their abominations.* An oth may not be made by the creatures, though they be considered as signes & pledges of the presence and power of God: and though when they be named, all the worship in the othe be directed vnto God. For the right manner of swearing, which the Scripture allowes is, that our othes be simple without fraud, direct & not oblique othes; least the authoritie of God be diminished, or our neighbour deceiued (which is against the order of humane societie) or the religion of an othe grow into contempt, as commonly it comes to passe.

when it is made by the creatures. And therefore Christ said: *Ye shall not sweare at all, neither by heauen, &c.* Now as one part of Gods worship is, so are all the rest direct and not oblique. And therefore we may not worship God in, at, and before Images, though they be considered of vs as signes and pledges of the presence of God, and we onely intend to worship God in them.

Againe they alleadge: The wooden crosse of Christ was an instrument of our redemption, and therefore it is to be worshipped. I answer, first of all, it was an instrument of Christs death, but it was no cause nor instrument of mans redemption which came by his death. Secondly, by the same proportion of reason, Iudas and the Iewes, speares, & thornes are to be worshipped: because they were instruments of the death of Christ: yea spittle and clay is to be worshipped, because Christ vsed them sometime in working of miracles.

Ioh. 9. 6.

Thirdly the words vsed to Moses & Iosua are vrged. *Put off thy shooes, for the place where thou standest is holy.* Ans. Mo-

*Iosua 5. 15.
Exod. 3. 5.*

ses and Iosua put off their shooes, not to the place where they stood, but to God, whose presence made the place holy. Secondly, the place was not holy alwaies, but onely for the time in which God manifested his presence. Now Images and reliques are saide to be holy at all times, and in all places.

Againe, Images and Reliques are made Idols, when incense is offered to them, when tapers are lighted before them, when altars are erected and gifts offered to them, when men goe on pilgrimage to them. For all these are parts of religious worship: and when they are performed to images and reliques, it is because there is a secret perswasion in mens mindes, that there is some diuine power and presence, and operation in them, or at least about them. The brazen serpent was an ordinance of God, a ^a figure of Christ, and a monument of deliuerance from fierie serpents in the wildernes: yet when the Israelites offered incense to it (^b Incence beeing a part of Gods worship) it was turned into an ^c Idol: and for this cause was it destroyed by Ezechias, whose fact is commen-

a Ioh. 3. 16.

b Exod. 30. 3.
Levit. 1. 1.
c Aug. de Civit.
Dei. l. 10. c. 8.
3. reg. 18. 4.

ded in Scripture.

Vpon this which hath beene said, we are to take notice of the professed Idolatrie of the church of Rome, whereof the principall ring-leaders teach & defend, that Roodes, or Crucifixes, and other images of God, are to be worshipped with the very same worship where-with Christ himselfe is worshipped. And as one saith, with the *same kind of worship*, with *the same affection*, and the same deuotion. What is this els, but to make Gods of crucifixes? And the excuse, that crucifixes are worshipped with respect to Christ, and that the worship passeth by the Image to him, will not serue the turne: because still the Image is honoured with religious honour, which may not be. Nestorius conceived the manhoode of Christ to be a distinct person from the word or Sonne of God: and withall he fained a Co-adoration, whereby this manhood was to be adored with the word. Now the *o*Councell of Ephesus condemnes this co-adoration: much more then would it haue condemned a co-adoration of

Thom. 3. part.
quæst. 25. art. 3.
Greg. de Valent.
tom. 3. de Idola-
tria punct. 6.

d Eodem officij
& honoris gene-
re.

Eodem animi.
motu.

Bellar. de Imag.
l. 2. c. 23. Imago
adoratur adora-
tione exemplaris
propriè sed per
accidens.

oCyril. anathe-
matismo. 8.

the crucifix with Christ. It will here be saide, that Adoration is giuen to God properly and directly, and not to the Image in the same manner, but improperly and indirectly. I answer againe, there is more giuen to the Image of God and Christ then should be, if any adoration be giuen: and there is more giuen by farre then co-adoration. For they ascribe fīue things to Images. The first is an *Union* with God, whereby, when we see the Image, the thing signified comes to the minde. Vpon this v-nion standing in relation followes a *relative Presence*, whereby God & Christ are in their images, and their images with them, as one and the same obiekt. The third is the *propertie of Signification*, whereby the Image as an Image signifies God and Christ. The fourth is the *propertie of representation*, wherby the Image stands in the stead, place, & room of god: not only as an Embassadour, but as a vice-roie or deputie is in the roome of the prince. And by this meanes all things must be done about the Image which should be done about God, or Christ,

Bell. de Imagin. l.
p. c. 21. 22. & Val.
tom. 3. de Idolat.
punct. 3.

Christ, if he should manifest his owne presence. And this is verely a portion of diuine honour. For the image is in the roome of God to receiue honour for God, and God by it. The fift is *the communication of religious worship* to God & the Image. And that is twofold, one whē the worshippe passeth by the image to God directly, and returnes to the Image by ^{o vno & eodem} consequent indirectly: as when a mā ^{motu,} kneeles downe before an Image and praies, the worship is Gods properly, and pertaines to the Image onely by consequent. The second is, when worship is directed to the Image, and comes to God by consequent, as when a man passing by, salutes the Image, or puts garments & iewels vpon it. Vpon this communication of worshippe, follows *a communion of worshippe*, whereby God partakes in the worship of the Image, and the Image againe partakes in the worship of God. Nowe this communion in religious worship, abaseth the honour of God, and exaltes the image into a diuine estate aboue the condition of men and angels. If a king shal make one
of

of his subiects to be his image, and to be his Deputie for worship, so as ordinarily the worship of the king shall be done before the deputie, though there be neuer so many intentions in the mindes of the subiects to worship the king & not the deputie; yet indeede the deputie is king, and the other onely beares the name. And so images beeing not onely images of God, but also his deputies, haue indeede the honour of God giuen vnto them. Againe, when *Latria* diuine honour is giuen to God in his image, it hath his termination in the image: for this worship is first directed to God, & secondarily by consequent in one and the same motion, it is extended to the image. Now that religious worshippe, whose termination is in the creature, is by common consent Idolatrie.

Hitherto haue I shewed what an Idol is, and the kindes thereof, and the waies of erecting them: now I will proceede to a second point; and that is to shewe how we should keepe our selues from Idols. And that we may thoroughly preserue our selues from the contagi-
on

on of them, foure things must be done. We must auoide the making of them, the hauing of them, the vsing of them, the vsers of them.

The making of them must be auoided by the expresse commandement of God. *Thou shalt not make to thy selfe any grauen image or the likenesse of any thing.*

In these wordes are forbidden images of all kindes, grauen or painted: and images of all things in heauen, earth, vnderneath the earth: & therfore of God, whose dwelling is in heauen. Tertullian saith thus: *Little children (saith Iohn) keepe your selues from idols, not now from Idolatrie, that is, as it were from the seruice, but from the idols, that is, from the image of them.* Yet is not the making of

De corona militis. c. 10.

o ab ipsa effigie eorum.

images here forbiddē simplie. For there is a two-fold lawefull vse of images: one holy, the other common. The holy vse is, when they serue to signifie the holy things of God. Such images are properly signes and types, and are onely at the appointment of God. Thus the Cherubims vpon the mercie seate, were figures of the presence of God. The brasen serpent

pent a figure of Christ crucified : the outward elements in both the sacraments of the newe testament, signes and seales of the bodie and blood of Christ with the benefits thereof. The common vse of Images is threefold. One is Symbolicall, or politicall, as when they serue for the distinctiō of coines. Thus the Iewes, who might not on their owne heades erect images in the tēple or Synagogues, had libertie to make and vse images in their coynes. Christ hauing seene and acknowledged the Image and superscription of Cæsar in the coine, saide: giue vnto Cæsar that which is Cæsars. The second vse is Historicall, when images seeme to represent humane or diuine historie. And here it must be remembered that the painting of the historie of the bible, though otherwise lawefull in it selfe, is not expedient in churches: because danger of Idolatrie may arise thence. And therefore commendable is the practise of the church of England, that suffers not in places, that serue for vse of religion, images either painted or carued, no not the historie

rie of the bible painted. And the case is otherwise with such representations of the historie as are found in sundrie bibles, because there is not the like occasion of idolatrie. The third vse is, when images are made for the beautifying of houses either publike or priuate, that serue onely for ciuill meetings. Wherefore it is the scope & intent of the commandement of God onely to forbid the making of images, in respect they are to be applyed to Diuine or religious vse, that is, to represent God in his nature, or properties, or presence. Some man may thus obiekt: when we thinke on God, we conceiue an internal image or forme of him in our mindes, & that which we conceiue we may proportionally set downe by painting or caruing. Again, if the internall forme of God be lawfully conceiued, why may not the externall be made. I answer, the right way to conceiue god, is not to conceiue any forme: but to conceiue in minde his properties and proper effects. So soone as the minde frames vnto it selfe any forme of God (as when he is popishly con-

conceiued to belike an old man sitting in heauen in a throne with a scepter in his hand) an idol is set vp in the minde. And the formes of things internally conceiued in mind, are neuer worshipped of vs, as painted and carued images be. Lastly, God who allowes internall images rightly conceiued, forbiddes the externall in vse of religion.

The second thing to be auoided is the keeping or hauing of idols, that is, images that haue beene abused to Idolatrie, and are in likelihood still to be abused, specially if they stand in publike places. The commandement of God is to destroy the idols of the heathen, their altars, and their high places. According to this commandement Moses destroyed the golden calfe, Ezechias the brasen serpent. And there be fundrie waightie reasons of this commandement of God. First, Idols preserued are signes & monumēts preserued of the worship of deuils, & of the contempt of the true god: and therefore this preseruatiō tendes but to continue a memorie of the dishonour of God, and of things that are an abo-

Exod 34.13.

Deut 7.25.

Exod.32.20.

abominatiō to him. Deut. 7. 25. A good subiect will not preferue and keepe in store the signes of conquest made by the enemie: for thus he declares, that he carries no loyall minde to his owne prince. Secondly, our dutie is to make confession not only in word, but also in deede, that we are the people of God, and worship no idols. And this confession is not made if we keepe them in store and lay them vp. This reason the Lord vseth. Ye shall destroy them; *because ye are an holy people to the Lord.* Deut. 7. 5. 6. Thirdly the keeping of them is a scandall to them that carrie Idolatrous mindes: for hereby they conceiue an opinion that there is some reuerend regard had of them. Fourthly, our dutie is to cut off all occasions of idolatrie. This is not done, when Idols are preferred: for hence, they haue often oportunitie and occasion to worship them, that are superstitiously minded. Fifthly, occasion is giuen to the simpler sort to abuse them. When the idols of the nations remained in the sight of the Israelites, they *were a snare vnto them.* Lastly, Idols are *cal-* Iud 23.

Isa. 44. 10.

called by the holy Ghost vanities, not as other things which serue for good vse, but they are simply vanities, because they are altogether vnprofitable: and therefore the keeping of them is to no good ende: whereas among the people of God all things must in their kinde tende to the glorie of God either more or lesse. If it be said, they are Laie-mens bookes, and that in this regard they may be kept: I answere, they are no bookes of Laie-men: for the Lord hath giuen the sentence, that they are meere vanities. Augustine saith, they are worthy to be deceiued that seeke Christ and his Apostles not in scriptures, but in painted walles.

De consensu Evangel. l. i. c. 10.

The third thing to be auoided is the Vse of Idols in religious maner, which vse stands in the worship thereof, vtterly condemned in the second part of the second commandement: *Thou shalt not bowe downe to them and worship them.* In which wordes the Lord makes two partes of the worship of idols, *Honour, and seruice.* Honour is either inward or outward. Inward in the affection of reuerence.

uerence. Outward honour standes in all gestures of the bodie, which signifie honour, as the putting off the hatte, the lifting vp of hands and eies, bowing of the knees, prostrating of the bodie & such like. *Seruice* likewise is either outward or inward. Inward standes in the deuotion of the minde, in confidence, hope, inuocation, vowes and such like. Outward seruice standes in all other duties that are beside the gesture of the bodie: as sacrifices, oblations, lighting of tapers, burning incense, the erection of altars & temples, and pilgrimages to them, &c. And all these, with all of like kinde, are vtterly forbidden. Furthermore that there may be no place for the vse of Idols among the people of God, he hath by law straightly barred vs the vse of all such things as are properly memories and monuments of Idols: *Yee shall make* Exod. 23. 17
no mention of the name of other gods, neither shal it be heard out of thy mouth. Yea all things that pertain any way to the worshippe of Idols must be eschewed. Vpō this ground Paul disputes at large 1. Cor. 10.
 that the Corinthians might not be pre-

De idolat. c. 10.

sent or sitte downe at the feasts, which were made to the honour of Heathen gods, though otherwise they obtained from the worship thereof. Thus Tertullian saith, *It is a customeable fault to say, me Hercule, me Dins fidius, arising of the ignorance of some that do not know it is an oath by Hercules: and yet he saith the former lawe doeth not forbidde vs to pronounce the names of false gods, which conuersion with men cōstraines vs to speake.*

Col. 2. 8.

In the fourth and last place, we are to auoide the vsers of idols, and that in two speciall regards. First in respect of the vaine deceits they vse: secondly in respect of fellowship. Touching the deceits whereby the Idolaters of this last age paint ouer their Idolatries, & bleare the eies of the world, we haue a speciall caueat giuen vs by the holy Ghost to beware of them. Take heed lest no man spoile or *make a praie of you by philosophy and vaine deccite, through the traditions of men.* And that they may the better be avoided, I will note fīue of the principall.

First

First of all, they tell vs that they worship no idols, but images of God, Saints and Angels. Behold a poore and silly shift. For the golden calfe, Ieroboams calues in Dan and Bethel, and Michaes Teraphim were Images of God (as I haue prooued,) and they were Idols, as all men graunt. Againe an Image of a fained god, is a flat Idol in the common iudgement of all. Now the image, that is erected to the honour of the true God, is an image of a fained god. For God will not be honoured by any Image of mans appointing, though the honour be neuer so much directed to him in the minde and intention of man: and therefore the thing that is honoured, is indeede a god of mans deuising, who will heare, be present, and giue his blessings in, at, & before Images. Hence it followes, that the Image which is supposed to be the image of God, is indeed the image, not of God, but of an Idol: and euery image of an Idol, is an Idol. They say, that there is a difference betweene the images of the heathen, and the images of Christians. Well: but let

them consider the 115. psalme, and let them shew, that their Images can heare, smell, speake, and goe better then those of the heathen, and I will graunt a difference: else not: for many of them were Images of the true God, as wel as theirs. Ireneus reprooueth the Gnosticks, not onely because they made images of Pythagoras and Aristotle, but also because they made *the images of Christ, & Paul, and worshipped the*. Ambrose hath these words, *The Gentiles adore wood, because they thinke it to be the image of God*. Furthermore they define an Idol falsly: for it is a false image ° not onely representing that which is not, but also that which is, as it is not. Thus popish^a diuines teach and write, and by name Catharin saith thus. *The adoration and worshippe of Saintes which the Church of Rome specially vseth, hath his termination in God. For God is adored not absolutely, but as he is laudable and glorious in this or that man, who is acknowledged for a Saint. Therefore if hee bee not a Saint, it is false adoration and false worshippe, and God so worshipped, is a false god.*

For

Lib. contra ha-
res. c. 24.

Comment. in ps.
118. octon. 10.

o representans
quod non est, vel
quale non est.

a Suarez Tom. 1.
in Thomam.
quest. 1. art. 4.
Cathar. lib. con-
tra Caietani
dogmata circa
medium.

For God is not adored absolutely, but as he is existing in him by amitie and grace. But this god is no god: and therefore it may be called Idolatrie. And the case is the like in the host not consecrated. For God & Christ is not adored simply, but as he is existing under the formes of bread and wine. Therefore if he be not there, not Christ but a creature for Christ is found, to whome diuine worship is giuen: and therefore here is Idolatrie also. For euen in this regard they also were Idolaters, who adored heauen (for example) or any other thing, supposing with themselves that they adored there, whome they called the Soule of the world, according to Varroes diuinitie. Therefore they are ^{De Civ. Dei. 1.7.c.5.} not to be cleered from Idolatrie, because they intended to worship one God: as indeed there was but one God: but because they adored him there, where he was not, in that manner they supposed him to be.

The second excuse is, that they worship not Images properly and principally, but Christ, Angels, and Saints in them, and at them. I answer: so did the heathen. Thus witnesseth Lactantius of ^{De falsa relig. 2.c.10.} them: *We feare not Images, say they, but*

them after whose likenes they be figured,
and in whose names they are dedicated.

Comment in ps.
113. concio 2.

And in S. Augustine. *I worship* (say they) neither the Image nor the deuill, but in a bodily figure I behold the signe of that which I ought to worship. Again, I do not worship that stone or that Image, which is without sense —: but I adore that which I see, and serue him whome I see not. Who is that? the inuisible Diuine power who is president of that Image. Chrysostome saith thus: *When we say vnto them that he worshippeth an Image: No, say they, not the image but Venus and Mars. And when we aske them what is this Venus? the grauer sort among them answer, Pleasure. And who is Mars? A manlike and valiant courage. And yet could not this excuse free them from Idolatrie. Again, that worship onely pleaseth God, which he himselfe hath directly prescribed in his word. It is a vaine thing to worship God by the precepts and inuentions of men. Now for the worship of God in Images, there is no word: nay the word saith the contrarie. Ye shall not doe so to the Lord your God, namely as the heathen*

Aug. in psal. 96.

Homil. 18. in e-
pistol. ad Eph.

Math. 15. 9.

Deutr. 10. 4

then doe to their false gods. And that Christ is not to be worshipped in a crucifix, it is plaine. For when he is worshipped the godhead is worshipped and the persons thereof: because the Trinitie is to be worshipped in the Vnitie, and the Vnitie in the Trinitie. And the godhead beeing a substance, immateriall, and inuisible is not to be worshipped in any sensible thing; as Damascene, otherwise a friend of idolatrie, teacheth.

De fide. l. 4. c. 17.
& Pet. Faber. de
Dei nomine. c. 3.

The third excuse is, that they giue *worship* to God alone, and that they honour Angels, Saints, and Images with *seruice*. I answer first of all, that religious adoration, inuocation, vows, and such like, are parts of Gods seruice, as I haue shewed before: and therefore they may not be giuen to the creature by what tearmes so euer they be called. Inuocation and the rest, whether they be called Worship or Seruice, they are still proper to God: who will not be mocked with words. And it is absurd to thinke, that a distinction of tearmes, should make the proper worship of God to

be the worship of the creature. The de-
 uill required no more of Christ but *Du-
 lia, Service*. For he desired not to be
 worshipped as God with diuine ho-
 nour, but onely to be worshipped as a
 minister of God, to whome he had (as
 he falsly said) committed the disposition
 of the kingdomes of the world. Luk. 4.
 6. And this to doe Christ refuseth, be-
 cause it is said, *Him onely shalt thou serue*.
 Therefore not onely religious worship,
 but also religious Service is Gods. Se-
 condly, that we may the better arme our
 selues against this vaine distinction of
 worship and Service; we must vnder-
 stand that worship is of two kinds. The
worship of religion, and the *worship of so-
 cietie*. The worship of religion is that
 whereby the creature worships the cre-
 atour, because he is the authour and gi-
 uer of all good things. And all the parts,
 & the manner of the performance here-
 of, is prescribed in the commandements
 of the first table. The worship of socie-
 tie is that, which one fellow-creature
 giues to an other in respect they are the
 instruments of the good things, where-
 of

of God is the authour. This worshippe pertaines to the second table, and is prescribed in the fift commandement, *Honour thy father and thy mother.* And here comes in the worship, that is to be giuen to Saints and Angels. For though they be in glorie, yet remaine they still our fellow-seruants, and fellow-creatures.

And as we honor our betters, yea princes with ciuill or politicke worship, so must we worship them, if they should appeare. The kinde of worship must not be changed in respect of the excellencie of any creature, but onely the degree. And we may not giue so much as the least part of the worship of religion to the chiefeft and most glorious creatures, that are but creatures. Austen

saith, *that religion is not the worship of any thing, but of God.* Hence it follows, that neither religious worship nor religious seruice can be giuen to Saints or angels.

Againe the worshiipe of societie is done to the creature in respect of neighbourhood, that is, because it is visibly present with vs, and we haue outward fellowship and societie with it. And where is

De vera relig.
cap. 55. & de ci-
uit. Dei. l. 10. c. 1.
— fidenter di-
cere audeamus
religionem non
esse nisi cultum
Dei.

no mutuall conuersation nor sensible
 presence betweene creature and crea-
 ture, there is no worship to be done of
 them each to other . Hence againe it
 followes, that we may not giue to Saints
 or angels so much as ciuill worship, be-
 cause we haue not any outward societie
 with them . Thirdly not onely worship
 is Gods, but also seruice . *Thou shalt not
 bowe downe to them nor serue them .* And
 reason good : for seruice is more then
 worship. For worship may be done of
 equall to equall: whereas seruice is pro-
 perly of the inferiour to the superiour.

The fourth excuse, wherby the Ido-
 lators of our time delude themselues and
 the world is, that praier to Saints, and
 the worship of Images and reliques is
 confirmed by reuelations and miracles.
 I answered first, that reuelations now are
 not the rule of our faith, but onely the
 written word : *They haue Moses and the
 prophets, let them heare them . To the lawe
 and to the Testimonie .* Secondly miracles
 of themselves alone, are not sufficient to
 iustifie the veritie of a point of doctrin.
 For false prophets some time, for the
 triall

Luk. 16. 29.

Mat. 8. 19.

Deut. 13. 1.

triall of men, are suffered to worke miracles. Thirdly, the scripture saith plainly that the comming of Antichrist, who in all likelihood is the bishop of Rome, shall be in miracles and lying wonders. And therefore we may iustly suspect the reuelations & miracles pretended by the Roman church. And the speaking, weeping, and bleeding of Images, and the bleeding of the Eucharist, what are they els but Satanicall illusions.

The fift and last deceitfull excuse is, that the idolatrie which the scripture cōdemnes, is (as they say) the worship of heathen gods. I answere that the worship of heathen Idols, and the worship of God, Angels, Saints, images in the Romane Church is for substance all one. Like is the folly of both in the making of their gods. The Heathen mā Isai 44. 15. 16. plants a tree; and after cuttes it downe. With one part he warmes himselfe, with an other part he rostes his meate, and of the third he makes himselfe a god: so likewise they of the Romish Church sowe their corne, and afterward reape it, thresh it, grinde it, bake it: of one part thereof,

a 2. Reg. 5. 18.

Ezech 6. 16.

b Arnob contra

Gentes. l. 6.

Virgil. de venere

c Virg. — Ter so-

cios pura circum-

luit undâ spar-

gens ore levi, &

ramo felicitis oli-

væ Luliravi &

viros —

d Hieron. in E-

zech l. 13 Paruc.

6. 20. & pul. auri

asini l. 11.

e Virg. de vene-

re — vbi Tem-

plumilli. cen-

tun. & Salao

Thurecalenta-

ra — Paruch. 6.

18. Tullius offic

lib. 1.

f Liv. dec 4. l. 6.

Sozom. l. 5. 5.

thereof they make food for themselves and their families, of another they make Christ, their Bredden god. The^a Gentiles builded houses and Temples to their gods: so doe Papists to Saints and angels. The Gentiles erected and consecrated^b altars to the honour of their idols: so doe Papists to Saints and Angels. Gentiles at the entrance of their Temples vsed^c hali-water: so doe the Papists. Gentiles serued their gods with d shauen priests: so doe the Papists. Gentiles^e censed their images and lighted tapers before them: so doe the Papists. Gentiles worshipped their gods with fastingdaies. *Liui^f saith the Romans fast to Ceres: and Sozomen, they worshippe their idols with choise of meates, and they which will be present at their seruice abstaine from prophane meates. Gentiles obserued holydaies to their Gods. Thus of auncient time in England, the third daie of the weeke was dedicated to the honour of Weden, and the fift to Fria: & thereupon they were called wedenf-day and Friday. So do papists to Saints. Gentiles did not esteeme their idols to be*

be gods, but they of the wiser sort professed to worship God in them. The booke of Recognitions vnder the name Recognit. lib. 3. of Clement, sets downe sundrie excuses of the heathen thus. As there is one Cæsar, and he hath many iudges vnder him, consuls, tribunes, and other inferior powers: in like manner, we thinke there is *one great God and other gods subiect to him*, yet such as gouerne vs and al things in the world. Againe, they adde, that the calfe called Apis of the Egyptians, Ibis, serpents and goates, &c. worshipped as gods, *were figures and allegories of certaine vertues*, by which as by helpes, mankind is gouerned. Againe they are wont to say: We worship visible Images, to the honour of the invisible God. g Euseb. de præpar. Euang. lib. 8. Eusebius testifieth as much, that the Gentiles adored Idols as the images of excellent men that had bin helpfull vnto them. And yet for all this they are condemned of idolatrie.

Celsus in ^hOrigen saith, that none but a h Origen. contra Cels. l. 7. Quis ea nisi stolidus prodius habuerit. very foole would accout wood, stones, brasse, gold, to be gods, and that they i vel sacra vel effigies deorum. are ⁱ either seruices or representations of gods.

Jerem. 10. 7.
Bellar. de Imag.
l. 2. c. 23.

Athanas. orat.
contra gentes.

k Trudent lib. 2.
contra Symma-
chum Quinquā
cur Romę genitū
militi fingi ui-
dum?
Cur portis, do-
nibus, thermis,
stabilis, soleatis
Assignare suos
gentes, per
omnes in mura
V. q. q. q. iu-
cis, q. miorum
m. m. m. m. m.
Fingere, q. pro-
pria, q. angu-
lus, q. q. q. q. q.
bra.

gods. The Israelites after the heathen manner vsed to say to a tree, thou art my father: and to a stone, thou hast begotten me. So preachers among the papists vse to say to the image of the crucifixe, Thou hast redeemed vs, thou hast reconciled vs to the Father. Answer will be made, that they say not this to the image as it is woode, but to Christ in whose roome the Image is. And I say againe, that the Israelites did the same. The Gentiles said that images erected were elements or letters to knowe God by: so say the Papists that images are Laie mens bookes. The wisest among the Gentiles vsed images and other ceremonies to procure the presence of angels and celestiall powers, that by them they might attaine to the knoweledge of God. The like doe the Papists with images of Angels and Saints. Gentiles^k appointed Gods ouer seuerall countries, cities, families, houses, persons, estates, artes, diseases, &c. Thus popish superstition assigneth seuerall countries to the patronage and protection of seuerall Saints. S. Martine is for Germanie, S. Iames for Spaine,

Spain, S. Michael for France, Peter & Paul for Italie, S. George for England. The care and keeping of Geese is commended to Gallus, of sheepe to Wendeline, of horses to Eulogius, of oxen to Pelagius, of pigges to S. Anthonie. Against the plague they praied to Sebastian and Rochus, against the ague to Petronella, against the toothake to Apollonia, for the stone to Libarius; for the holy fire to S. Anthonie, &c. Against ¹ plague, pestilence, thunder, lightning, tempests, the Gentiles vsed to carrie their idols on their shoulders in procession. And thus in the Romane church, the Host, as it is called, and the crucifixe are carried in procession, and worshipped. The learned among the heathen knew, that that there was one cheife and true God maker and gouernour of heauen and earth and all things therein: and that their other gods were creatures, and men that exceled in gifts and were translated into heauen Aristotle saith, *This world and the order of all things is preserued by God. And that which is highest in the world, is the seate of God.*

¹ Paruch 6. 25.
Apul. asini l. 11.
ad ipsum iam
Templum perue-
nimus, sacerdos
Maximus, quintus
divinas effigies
progerebant, —

Arist. de mundo

And

*And there is nothing in the world that is sufficient of it selfe to preserue it selfe, and can be without his helpe. In the lawes of the 12. tables of the Romans it is said, Let men goe vnto their gods purely, and let all pompe be remooued: if they doe otherwise, God shall reuenge. Lactantius saith of Tullie thus. In the booke, in which he comforted himselfe for the death of his daughter, he makes no bones to say, that the gods which are publicely worshipped are men. And so much yet appeares in his bookes that are extant in which he saith, that Hercules, Castor, Pollux, Æsculapius, Liber, &c. were men after death by common fame translated into heauen. And the same he thinkes of the cheife gods, called *Dij maiorum gentium*. Trismegistus saith of heathen gods thus: we call them gods not in respect of their nature but for honours sake. Augustine brings in the Pagans saying thus: *What is to be thought that our Ancetours were so vnwise & so blind, that they supposed Felicitie & Loue, &c. to be gods? Nay they beleeued there was one God, whose gifts and functions they were.**

Cicero lib. 2. de finib.

Lact. l. 1. c. 15.

Lib. de nat. Deorum & de legibus.

Tertull. de idololat. c. 15.

Trismegistus in Pamandro.

De civit. Dei. l. 4. c. 24. & lib. 8. c. 26.

were. Furthermore the heathen, though they worship these false gods, yet they also worshipped the true God. Athanasius saith of the heathen, that they worshipped one God vnbegotten, and many gods made or created. Tertullian saith, that the heathen inslaued to false gods, vse to name God, and to say that God will giue this or that: and to call him, to be their iudge, and to say that God seeth, and I commend vnto God, and God will repay: and that saying these things they looke not to the Capitele of Rome, but to heauen. Lactantius saith, when they sweare, when they wish any thing, when they giue thanks, they name not Iupiter, or the other gods, but God, specially in the feare of warres and other daungers, and that when they are ouerpast, they returne to the Temples of their gods againe. Neuerthelesse because they gaue diuine honour to their supposed gods in praier and supplication, they are condemned of idolatrie: and are saide by Paul to passe by God, and to worship the creature. For as Lactantius saith, it cannot be, that the true God be worshipped

Orat. contra Gentes.

Apolog. c. 17.

Lact. l. 1. c. 16.

Rom. 1. 25.

Lact. l. 1. c. 19.

and other gods too: because if his honour be
giuen to others, he is not worshipped at all:
considering his religion is to beleene that he
is that onely true God. Wherefore the
Church of Rome doth indeede forsake
God, whatsoeuer it pretend, and it can
not be free from idolatrie; because it
doth the very like, when it canonizeth
Saints and giues vnto them diuine or re-
ligious honour. One in fauour of this
church saith to this effect, that the Ido-
latrie of the Gentiles hath fīue degrees;
one, when stockes and stones are wor-
shipped; the second, when the creatures
as the sunne, moone, and starres; the
third, when dead men; the fourth, when
the world; the fifth, when good angels
or deuils are worshipped. And further
he addes, that in all these, the honour
that is giuen by the heathen, beginnes in
their minds and ends not in God but in
the creature: whereas the worship which
the church of Rome maintaineth, be-
ginnes in the minde and ends in God. I
answer: it is false which is said. For Pau-
lus Orosius saith of the Pagans in his
time, that they confessed *that they fol-
lowed*

Antidotum Sta-
plet. in Act. c. 17.

loved not many Gods, but that they worshipped under one great God many inferiour gods, as beeing his ministers. Augustine also recordes their speeches, that they worshipped not wicked spirits, but Angels the vertues of the great God, and the ministers of the great God. And hence it appeares that they worshipped men deceased and angels for Gods cause, and God in them, because they adored them in respect they were the instruments & Ministers of the great God. And therefore such among the heathen as had more vnderstanding, worshipped the true God in those which they called inferiour gods, as the Papists worshippe God in Images. Neither was it their mindes to impart the supreme adoration to their gods, but to honour thē in a lower degree, as beeing inferiour to the great God. Horace the heathen Poet saith of the highest God: *It is he that governeth the affaires of men and gods, which ruleth the sea and land, & the whole world with diuers seasons: so that nothing is brought forth greater then he, neither is there any thing like him, or second to him.*

P. Crocius l. 6. c. 1.
sub vno Deo
magno, plures
Ministros vene-
rari.
Aug. in psal. 96.

Proximos illi ta-
men occupant
Pallas honores.

Yet Pallas receiveth the next honour to him. The very same say the Papists at this day of God and our Ladie. And euen hence it appears, that the Gentiles hauing many gods, worship one as the chiefe, namely Iupiter, and their inferiour gods, they worshipped, as Papists worship Saints. By this which hath bin said, it appears that heathenish Idolatrie, and the worship of Images and Saints in the Romane Church, are for substance all one. Yet a difference I acknowledge. For the wisest among the heathen saw the vanity of their religion. Seneca saide to this effect: We will doe worship, yet so as we remeber that this worship is rather for fashion then for any thing els. Lactantius speakes in a certain booke to Tullie in this manner. *I see thou doest worship to these earthly things made with hands: thou seest they are vaine things: and yet thou doest the same things that they doe, whome thou confessest to be the veriest fooles of all.* Neuerthelesse the vanitie of Images and the worship of them, the Papists will not acknowledge, neither can they abide to heare of it.

Magis ad morem
quam ad re per-
tinet. Aug. de
civit. Dei. l. 6. c. 6.
Lact. de orig. er-
roris. l. 2. c. 3.

Again

Againe, as we are to take heede of all the vaine deceits of Idolaters of our time, whereby they doe nothing els but varnish ouer the Idol-seruice of the Pagans, and present to vs old things with new names: so must we auoid their fellowship. For S. Paul saith, *We may not carrie one & the same yoke with infidels: &* 1. Cor. 6. 14. *that there may be no agreement betweene the Temple of God and Idols.* Fellowship with them is either in religion, or in the things of this life. Fellowship of religion is two waies. One, when we are content to be of the same faith with them: the second, when we ioyne with them in the exercises of their religion.

Touching the first, we may not haue any fellowship with them in one & the same faith, or in the doctrine of the worship of God: for their religion ouerturnes the foundation of our Saluation. S. Paul saith, *that they which worship An-* 2. Coloss. 2. *gels, hold not the head Christ.* Now worshippers of angels were such, as thought they might not approach vnto God, without the mediation of angels; and therefore they praied to them, that they

Comment. in 2.
Coloss.

would pray to God in their behalfe, as Theodoret testifieth. *This error* (saith he) *touching the worship of angels, remained long in Phrigia and Pisidia. Wherefore euen a synode, assembled at Laodicea, which is the mother-citie of Phrigia, by an Ordinance forbade men to pray to angels. And to this day we may see in those quarters and in the countrey about chappels of S. Michael. They therefore gaue this aduise, vsing forsooth humilitie, and saying, that the God of all things, can neither be seene nor comprehended, nor that men can come vnto him, but that they must attaine the good will of God by Angels. And this is that which Paul saith, In humilitie and worship of Angels. Againe, Paul (saith he) commands that they giue thanks to God the father by Christ, and not by angels. And the councell of Laodicea following this law, & willing to remedie that old disease, provided men should not pray to Angels, and forsake Christ. Further it appeares by these words of Theodoret, that the Councell of Laodicea iudged Angels when they were innocated to be Idols, and innocation of them to be abominable idolatrie.*

In cap. 3. to the
Coloss.

Concil. Laod.
can. 35.

rie. Papists alleadge, that the Councell condemnes them that denied Christ, & praied to angels in his roome. Indeece Chrysostome saith as much: yet I answer two things. First that Theodoret doth not speake of them that reiected Christ, and betooke themselues to the mediation of angels: because he saith they *made a mixture* of the law and the Gospel: which mixture can not stand, vnlesse Christ, at the least in word, be confessed. Secondly, that the error might be redressed which tooke place in Phrigia & Pisidia (whatsoever it was) Theodoret saith, that the very acte of inuocation directed to Angels was condemned. Thus much his very wordes import. Againe, Idolatrie is spirituall adulterie, & therefore it breakes the band of spirituall wedlocke, that is betweene man and God: and it makes a people of God to become no-people, and quite excludes them from the couenant of God. By this it appeares, that we haue vpon good ground departed from the church of Rome, and that we may not so much as dreame of any Vnion to be

Hof. 2.2, 3, 4.

made, or Reconciliation of the two religions. It is not true, which many suppose, that we differ onely in matters of circumstance. Idolatrie is one speciall cause, that makes vs renounce the Roman religion.

2. Cor. 10. 14.

vers. 16.

vers. 20.

Again it is vtterly vnlawfull to ioyne with Idolaters in the exercises of their religion. S. Paul exhorts the Corinthians on this manner: *Flie Idolatrie*: that is, all feasts and meetings that tende to maintaine the honour of Idols. And he vrgeth his exhortation by fundrie reasons. The first is framed thus: They which are partakers in one and the same diuine seruice, haue fellowshippe with him whose seruice it is. This proposition is confirmed by a double example: the first of the Lords supper, in which they that partake of bread and wine, are also partakers of the bodie and blood of Christ. The second is of the Iewish sacrifices; of which, whosoeuer did eate, were partakers with the Iewes in their religion. The minor followes: they which are partakers of the feastes of Idols, are partakers of the diuine seruice:
they

they therefore which are partakers of the feastes of Idols, haue fellowshippe with the Idols themselues. The second reason is this. They which are partakers Ver. 30. of things offered to Idols haue fellowshippe with deuils: but ye may not haue fellowshippe with deuils: therefore yee may not be partakers of things offered to Idols. The third reason is this: They which are partakers of the Lords table, may not be partakers of the tables of deuils: but yee are partakers of the Lords table; therefore yee may not be partakers of the tables of deuils. Nowe against these reasons, the Corinthians might happely reply thus: That they did not present themselues at idolfeasts with an euill minde, as though they approued the idols themselues and their seruice: that they went with their kindred and friendes for this ende, that they might preserue them in the faith, by keeping their old loue, and acquaintance; or at least winne them to Christ. To this Paul answereth, *What shall we* Ver. 31. *pronoke God to anger? are we stronger then be?* Signifying thereby, that albeit, they
had

Ver. 28.

had colourable shifts to defend themselves, yet indeede by so doing they incurred the wrath of God. Furthermore he shewes it to be vnlawfull for the Corinthians to eate things offered to idols and that euen in priuate feastes, so be it, they shall by their example offend their weake brethren, & draw thē to do that, whereof they are not as yet perswaded. Vpon this doctrine of Paul, it followes by necessarie consequent, that it is wickednesse, yea flat idolatrie to be present at the Masse, though men keepe their hearts and their faith neuer so firmly vnto God.

2. Kin. 5. 18.

Sundrie things there be which are obiected to the contrarie, and first of all the example of Naaman, who saith to Elisha, *When I bowe in the house of Rimmon, the Lord be mercifull to me in this thing:* and Elisha answered, *Goe in peace.* Therefore (say some) he giues leaue to Naaman to bowe in the house of Rimmon. A double answer (to omit many) is giuen to this place. The first is, that Naaman kneeled in the temple of Rimmon only in ciuill respect, that the king might

might leane on his shoulders; and that he did this with open and publike protestation, that he would indeed worship none but the God of Israel. The second answer, to which I rather incline, is this. In the wordes of Naaman there betwo things plainely to be gathered. The first is a cōfession, in which he doth acknowledge it to be a sinne to enter into the temple of Rimmon, there to kneele downe before Idols or to giue any signe of reuerence to them: And therefore he saith twice, *The Lord be mercifull to his seruant. The Lord be mercifull to his seruant in this thing.* And by this also it appeares, that his resolution and purpose was no way to bowe downe in the temple of idols, but to worship the God of the Hebrewes, of whome he had beene healed. And for this cause he craued, that two mules might be laden with the earth, where the prophet dwelt; ^a no doubt, for this ende to make an altar thereon in his own countrie, that might be a monument of the health of his bodie restored, and a place of spirituall sacrifice in praier and thanksgiuing. The
second

a Ver. 17.

second thing in the words of Naaman is a request to the prophet, that he would pray for him, that he might be constant in his profession and purpose: and that if he were drawn against his purpose, and by humane frailtie yeilded, to bow againe in the house of Rimmon with his king, he would likewise pray that God would pardon this sinne of infirmitie. And to this request of his, Elisha answered, *Goe in peace:* and hereby he signified, that he would pray for him, that he might no more fall to idolatrie; and if he fell vpon weakenes, that he might obtaine forgiuenesse. This place therefore giues no warrant to them that ioyne themselues to idolatrous assemblies, but rather it proues the contrarie.

Secondly, it is alleadged that none refused to worship the image of Nabuchadnezar but the three children: and consequently, that Daniel bowed as the rest. *Answer:* there is indeede no mention made that Daniel refused to worship: because (it may be) he was neuer accused, as they were: and if he had bin accused, yet were not the accusations received

ceiued of the king: because he was in fa-
uour both with prince and people. Fur-
thermore, that he did not worship the i-
mage, it appeares by his constancie in
godlinesse: and by his refusall in lesse
matters, as namly to eate the portion of
the kings meate.

Thirdly it is obiected, that there is
great difference betweene the feasts of
idols and the popish Masse; and that the
Idolatries of the Gentiles were inuented
of the deuill, whereas the Masse was at
the first inuented by Christ, though
now it be corrupted by men. *I answered,*
that the Masse is an abridgement or cō-
pendium of al superstition and idolatry:
there is adoration directed to bread, or
the formes of bread: there is the body of
Christ offered really in a sacrifice of
propitiation, which was neuer offered
but once with shedding of blood: there
is adoration of stockes and stones, in-
uocation of dead men, saying of Masse
to the honour of Saints and Angels,
worshipping of dead mens bones, and
such like abominations.

Fourthly, it is alleadged that the god-
ly,

Deut. 16. 16.

ly, as Ioseph and Marie, Christ his Apostles and the rest, came to the temple and there worshipped God: the worship then beeing corrupted with many abuses. I answer, first they were bound by commandement to offer sacrifice, & to doe other partes of Gods worship at Hierusalem, and they could doe it nowhere els. Secondly, the outward worship of God in sacrifices and sacraments was not corrupted for substance, doctrine indeede was corrupted by sundry errors, but the godly did not therein communicate with the rest. Nowe in the Church of Rome doctrine and sacraments are corrupted in substance & abound with idolatrous abominations (as I haue shewed:) and their outward worshippinge of God hath more affinitie with Gentilisme then with the first institution of the Lord.

Lastly it is said, if we goe not to Masse, men count vs for hereticks, hate vs, and take offence at vs: and all offence must be auoided: *Answer:* Offence is either actiue or passiue. Actiue, offence giuen; passiue, offence taken. Offence
actiue

actiue must alwaies be auoided of vs: passiue cānot possibly be auoided. And we must doe our dutie, though men be offended neuer so: remembring the rule of Christ concerning them that be offended: *Let them alone, they are the* Mat. 23. *blind leaders of the blind*. Furthermore by hearing of Masse weake ones are discouraged, obstinate idolaters are cōfirmed, and made more obstinate. Thus they that feare least offence be taken, giue offence.

Here it may be demanded, whether it be lawefull for Christian men to goe into the temples of idols. I answer, they may, if they haue a calling so to do, and doe not communicate with idolaters in their superstitions, or giue any honour to Idols: but on the contrarie, doe opēly professe either by word, or by their deedes, or both, that they abhorre both the Idols and their seruice. Thus was Elias present with the priestes of Baal. Thus were the three children present when the golden image was worshipped. Thus was the prophet of God 1. King. 13. present at the Altar of Bethel, when Ieroboam

Act. 17.

2. King. 13. 7.

1. King. 8. 48.
Dan. 6. 11.

roboam stretched out his hand to offer incense to the idol. Thus Paul was present in Athens, and in the places of Idolatrie, that he might behold their superstitions. The protestant princes in the crowning of Maximilian at Franckfurt brought the Emperour to the Church and to the place where he was to sitte : this done, they returned without doing any reuerence at all : and thereby professed their dislike of popish Idols and their seruice. It may be objected that the prophet of the Lord praied in the place where Idolatrie was exercised: because he praied at the altar of Bethel for the restoring of the kings arme. *Answer:* He did not amisse. For to the cleane all things indifferent are cleane : and therefore the place, though polluted with idolatrie of others, was cleane to the clean prophet. And the Iewes were commanded, whē they were in the midst of idolatrous nations to worship God towards the Temple at Ierusalem. And God heard his praier, by miracle restoring the kings arme: and therefore he approved

ued it. And a praier made in an idolatrous assemblie, is no approbation of idolatrie, if there be an open profession of the mislike thereof: and the praier be made vpon some necessitie, as this of the Prophets was; that the king might be conuincd of his impietie. It may be ^{ver. 3.} obiected, that the prophet refusing to eate in the place, should also haue refused to pray there. I answer, No: because God appointed abstinence from meate to be the signe of his detestation of the idolatrie committed in Bethel, and not abstinence from praier. And this example of the Prophet doth not warrant vs to be present at idolatrous seruice, there to worship the true God; because he did not dissemble, but he openly professed the truth against Idolaters.

On the contrarie, if men resolute not to professe their detestation of Idolatrous worship, either by word of mouth, gesture, or some other way; but onely desire vpon curiositie to see new fashions, and hereupon enter into the temples of Idols; I thinke they ought not to doe it. For they themselues tempt God,

by so doing: they offend their weake brethren, and draw them by their example to doe the like: and lastly by their presence they confirme the obstinate Idolaters in their superstition. The like is to be said of them, that curiously without calling goe out of the precincts of the Church into Idolatrous countries, for this ende onely to see and to be seene.

Touching ciuill societie with them, two points are to be handled. What societie may be vsed with them, and what not. For the first, we may vse their societie vpon necessitie that cannot be auoided, vnlesse we will vtterly reiect the fellowship of mankind. Paul, who forbids the Corinthians to companie with a brother that is an Idolater, for all this giues them libertie to conuerse with the Idolaters of the world. This may seeme strange: but the reason is, because the companie of beleeuers was then but small, and the whole world beside was nothing but Idolaters: and therefore it was impossible for beleeuers to auoide their societie, vnlesse they meant to goe
out

1. Cor. 5. 10, 11.

out of the world. And vpon this necessitie, Paul permits the Church in his daies to vse the fellowship of Idolaters: *1. Cor. 10. 27.* and for the very same cause he saith, *If any of them that beleene not, bidde you to a feast, goe if ye will.* Secondly, beleeuers may lawfully ioyne with Idolaters in the societie of Concord. For by the generall calling of Christianitie, they are bound to haue peace with all men. Vpon this ground may the Church make couenants of peace with Idolaters, vpon euē and iust conditions. *Heb. 12. 14. Haue peace towards all men and holines. rom. 12. 18. Haue peace with all men, if it be possible, and as much as in you lieth.* Thus Abraham made a league of peace with Aner and Eschol kings of the Amorites, and with Abimelech, and Isaac with Abimelech, & Iacob with Laban, and Heber the Kenite with Iabin a for- *Gen. 14. Iud. 4. 17.* raine king. And these examples haue sufficient warrant. For that which we may doe, we may binde our selues to doe. Thirdly, we may vse any such fellowship with them, as is or shall be occasioned by vertue of our particular

calling. Thus Christ being the Saviour of the world, conuersed with Publicans and sinners. Thus Paul being the Apostle of the Gentiles, enters into Athens, and there beholds their deuotions. It is Gods commandement that the beleeuing wife shall not forsake the vnbeleeuing husband, if he be willing or desirous to dwell with her. If it be alleadged that Esra constrained the Israelites to put away their Ammonitish, and Moabitish and the rest of their heathen wiues: I answer, that their marriages were indeede voide, and no marriages. First because the nations with whō they married, were people, according to Gods law, ciuilly dead: in that, God had commanded their destruction, vnlesse when peace was offered, they accepted of it. Secondly, in that they were not onely Idolaters, but also intisers to idolatrie, God by expresse commandemēt did simply forbid the Iewes to marrie with them; vnlesse they did repent and change their religion. And in regard of this commandement, the foresaid marriages were nullities; as incestuous marriages

Act. 17.

2 Cor. 7. 13.

Esra. 10. 3.

Deut. 20. 10.

riages are no mariages, by reason of the absolute prohibition of God.

Touching the societie forbidden vs with Idolaters, it is the *societie of Amicitie*, that is, of familiaritie and speciall loue. Two examples whereof we finde in the word of God. One is of contracts of mariage with Idolaters: which the scripture precisely condemneth as an *abomination in Israel*, and a *prophanation of the name of God*, when *Juda* marrieth the daughter of a *strange God*. Booz indeede married Ruth a Moabitisse, but she was entered and receiued into the bodie of the Israelites by a former marriage: and shee was one that beleeued in the God of Israel: *Thy people saith shee to Naomi* Ruth 1. 16. *shall be my people., and thy God my God.* Samson likewise married a woman of the Philistims, but that was by diuine instinct, and consequently by a speciall appointment of God. Iud. 14. 4. Againe it is alledged that God by expresse law gaue leaue to the Israelites, to marrie heathenish weomen taken captiues in warre. Deut. 21. 10, 12. *Answer:* That is a law onely of Tolleration without approbation: in which

God for the hardnes of their hearts, permits the euill which can not by pollicie be quite taken away. And this appeares by two things. First before the marriage the woman by Gods appointment, must be deformed by the cutting of her haire, by the growing of her nayles, by putting off the garments of her captiuitie, and by mourning for her father and mother for the space of a moneth: and the ende of this was, to cause a dislike in the Israelites of their intended mariages, or to signifie a change of religion at the least in pretence, in the partie espoused. The second example is of leagues of mutuall aide and protection, which may not be contracted betweene beleeuers and Idolaters. Ichosaphat for making this kind of league with Ahab, is thus reprooued. *Wouldest thou helpe the wicked, and loue them that hate the Lord? therefore for this thing the wrath of the Lord is vpon thee.* Againe, that which we may not doe, we may not couenant to doe: now we may not mutually giue and take aide and protection of Idolaters. This tendes to the dishonour

3. Chron. 19. 2.

nour of God, because it makes Idolaters boast, that the people of God can not stand without their aide. It is further an occasion of Idolatrie: and this league often infolds the people of God in the same plagues & iudgements with Idolaters. It hath beene the decay both of Greece and Hungarie, that they haue heretofore entred into leagues of amitie with the Turkes. It may be objected that Abraham made this couenant of protection with the Amorites, Aner, Eschol, Mamre: & that thereupon they aided him in reskewing of Lot, and in the slaughter of the kings. I answer first, it may be, they were beleeuers imbracing the faith of Abraham: nothing can be shewed to the contrarie. Secondly if they were infidels, the couenant that was betweene them was of peace onely: & they aided Abraham not by request made by him, but by secret and speciall motion of God. Thirdly, the fathers did fundrie actions vpon bad custome which God by law afterward redressed: and their examples may not be followed in all things. Lastly, I suppose that A-

Gen. 14.

braham ioyned with them, as against a common aduersarie: and therefore the protection they ministred to Abraham, was as necessarie for themselves as for him and his people.

Here one exception must not be omitted. Put the case; that the husband is an idolater, and is content to dwell with his beleeuing wife: shee then is to liue with him not onely in the societie of peace, but also in the societie of amitie, by doing al duties of loue that concerne a wife, so farre as may stand with good conscience. For the precept of Paul is, that marriage and marriage duties are to be preserued of the beleeuing partie with an infidel, so be it the said infidell be contēt. It may be alleadged, that thus the beleeuier exposeth himselfe to danger of idolatrie. I answer, No. Because God defends them that call vpon him, who thrust not themselves into danger, but beare the danger and calamitie into which they are fallen, attending vpon their callings. Againe, if the vnbeleeuing partie shall solícite the other, and vse all meanes both faire and foule to drawe him

1. Cor. 7. 14.

him or her to idolatrie, the beleeuing partie in this case may goe aside for a time and omitte the dutie of marriage. For this is all one, as if the idolatrous & vnbeleeuing partie should depart. For indeede that partie is said to depart in whome the cause of departing is; as in the Church, he is a scismaticke in whom the cause of the schisme is, & not alwaies he that separates. Secōdly it may be objected that a Christian may not become the member of an harlot, much lesse of an idolater; considering idolatrie is a greater sinne. I aunswere, the reason is not like. For the fornicatour consents to the fornication: and so doth not the beleeuing partie by doing duties that pertaine to marriage, consent to the idolatrie of the vnbeleeuing partie. And the fornicatour willingly ioynes himselfe with an harlot, whereas the beleeuing partie desires he might be yoked with a beleeuer and not with an infidell. Lastly it may be objected: If for adulterie diuorfe may be made, why not for idolatrie which is spirituall adulterie? I answer, that not any sinne by it selfe as it is a sinne,

a sinne, but as it is a sinne breaking the troath and bond of marriage, is the proper cause of a diuorse: and not any kind of idolatrie, but the sinne of adulterie breakes this troath.

Hitherto haue I shewed the meaning of this commandement: *Keep your selues from idols*. Nowe I come to the reason of the commaundement in the worde, *Babes, or, Little children*. The worde [*child*] in scripture is giue to them that be any way inferiour to others. And it is applied ten waies. First they which com of others in respect of blood and generation are called children. It needes no prooffe. Secondly they are called children, which are in the right descending line. Christ saith to the Iewes: *Your fathers eate Manna*: and this was about 1500 yeares after. Againe, he saith, *you build the tombs of the prophets which your fathers killed*: & that was at the least 500. yeares after. A widow to her nephewes is as a parent. Yea they which descend in the line collaterall are children, or as children. Thirdly subiects be children. Dauid speakes thus to Saul, *the king, my*

Ioh. 6. 58.

Luk 11. 47.

1. Tim. 5. 4.

1 Sam. 24. 12.

my father. Thus Abimelech is named father & king. Fourthly, they which succede others in title or right of inheritance are called children. Thus Ieconias Ier. 22. 30. Mat. 1. 12. that neuer had child, is said to *beget Salathiel*, because Salathiel was the next of Dauids stocke, who therefore did succeed Ieconias in the kingdome of Iuda. Fifthly, they which are guided by the counsell of others are called children. Thus Ioseph saith, *God hath made me a father to Pharao*. Gen. 45. 3. Sixtly, subiects are called childrē. The seruants of Naaman say 1. King. 5. 13. vnto him, Father if the prophet had bidden thee doe a great thing. Seauēthly, yonger men and women in respect of their elders, are as childrē. Paul saith, *rebuke not an elder, but exhort him as a father*. 1. Tim. 5. 1. VIII. they which be in the tuition of others are children. Christ commending his mother to Iohn saith, *Behold thy mother: behold thy sonne*. Ioh. 19. 26. Iob. 39. 16. Iob saith he was a *father to the poore*. IX. They which learne artes inuented of others, are children. Thus *Iubal is called the father of all that plaie on harpes*. Gen. 4. 21. Lastly, schollers are called the sonnes of the pro-

2. King. 2. 11.

prophets. Elizeus saith to Elias, *My father, my father*. And hearers are called children in respect of their teachers.

1. King. 13. 14.

King Ioas said to Elias, *O my father, my father, the chariot of Israel and horseman*.

1. Cor. 14. 15.

Paul saith to the Corinthians, *ye haue many teachers, but not many fathers*: and

Gal. 4. 19.

to the Galatians, *I haue begot you by the Gospell*. And in this place Iohn saith to

all true beleeuers, *my little children*. And hereby he signifies his tender loue & his fatherly care to the Catholike Church in generall, & to all in singular that embrace the faith of Christ: that the cōmandement touching Idols might take the better place and be the more respected.

Thus much of the reason. Now I doe earnestly exhort and wish all persons that tender their owne saluation, to remember it, and to be doers of it to the ende. And that they may the better be resolued, let them first consider the greatnesse of the sinne. *The Prophet saith, that disobedience is as witchcraft, and transgression as Idols*. The greatnes herof appeares in two things. First to erect any image to God, is to abolish his maiestie

1. Sam. 15. 22.

The Prophet saith, that disobedience is as witchcraft, and transgression as Idols. The greatnes herof appeares in two things. First to erect any image to God, is to abolish his maiestie

stie

He and glorie. Paul saith the *Gentiles* turned the glorie of the incorruptible God into the similitude of man and beast. He that shall go about to represent the person, or presence of a mighty Monarch, by setting vp the image of any beast, as namely of an ape, with a scepter and a crowne, doth no doubt greatly abuse himselfe, & disgrace the said Monarch: much more then is our heavenly king disgraced, when men take vpon them to represent either his maiestie or his presence with the image and picture of any creature. Secondly, the worship of Idols, is the worship, not of God, but of the Deuill himselfe: because it is prescribed by the deuill according to his pleasure, against the will of God. Againe we are to consider the foule attendants and companions that goe with the worship of Idols, namely adulteries and fornications. For in the iudgement of God, they are left to bodily fornication that giue themselues to that which is spirituall. Paul saith, that the Gentiles because they dishonoured God in Idols, were for this cause giuen up to the lusts of their
Rom. 1.23.
Rom. 1.24.
owne

2.King.23.7.

Rev.21.8.

Deut.32.31.

Rev.9.30.
 a Abbas Joachim
 ibidem.

owne heartes, unto uncleannesse to defile
 their owne bodies, and to commit sinnes a-
 gainst nature. When the Israelites fell
 from God to idols, oftentimes they fell
 to Sodomie. In Italie for their idolatries
 they are left to themselves to permit the
 stewes, and to abound (as the same is) in
 whordomes and fornications. Thirdly,
 such as worship idols, seuer themselves
 from God and Christ, as I haue proo-
 ued. Lastly, the punishment of idolatrie
 is double. For the soule, a portion in the
 lake that burnes with fire and brimstone:
 for the bodie, captiuitie or destruction.
 Thus saith the Lord because they haue pro-
 uoked me to ieaousie in them that are no
 gods, I wil also prouoke them to ieaousie in
 them that are no people. Thus in this last
 age, Horsemen from Euphrates, that is,
 a Saracenes or Turkes shall destroy them
 that worship idols of gold or siluer: that is,
 the idolaters of the Romane Church.

If any shall here say, that they are not
 yet resolued that the Church of Rome
 is a worshipper of Idols, let them consi-
 der these reasons which followe. The
 first is this.

Baby-

Babylon is a worshipper of idols,

Rome is Babylon: *Ergo*

Rome is a worshipper of Idols.

The maior is manifest. For Babylon is called the *mother of fornications*, *reu.*

18.5. and the *dwelling place of denils.* *ver.*

2. by reason of her Idolatries. The minor is also manifest. For Babylon is called *reu.*

18.21. *a cittie that rules over the kings of the earth;* & that is Rome which

was the seate of the Empire in the daies of Iohn. Here answere is made that S.

Iohn speakes of heathenish Rome, and not of Rome after it had receiued the

Gospell. I answer, it is false: for Rome, ruled by the Emperour, did not *make*

the kings of the earth drunke with the wine of her fornications: because it left

euery nation and countrie to his owne religion and deuotions. For this was the

common error of the heathen, to approoue of all religions, and to admitte

the sects of all Philosophers. Themistius the philosopher went about to per-

swade Valens the Emperour *that the varietie of sects was pleasing vnto God,*

while he was worshipped in sundrie sortes.

Leo

ver. 2.

Aug. de ciuit.
Dei. lib. 8. c. 21.

Socrates hi. l. 4.
c. 27.

Leo. Serm. i. de
Petro & Paulo.

Leo saith thus: *This cittie not knowing the author of her advancement, when shee ruled almost ouer all nations, shee serued or gaue her selfe to the errorrs of all nations, and seemed to her selfe to haue taken vp a great height of religion, when shee refused no manner of falshood.* Therefore Hea-thenish Rome dranke of the wine of the nations: and did not cause the nationsto drinke of her cuppe. This therefore is spoken and meant of Rome gouerned by the Pope. Againe, *Rev. 13. 1.* there a beast rising out of the sea with seauen heads and ten hornes, which by commō consent of interpreters is the Romane Empire: and the other beast, *v. 11.* arising out of the earth with the voice of the dragon and the hornes of the lamb; is the estate of the Church of Rome gouerned by the Pope. For it doth all things that the other beast did, and that in his sleight, and it giues a spirit to the image of the beast, because it reuiues & puts in practise the dignitie, authoritie, and tyranny of the Romane Emperours. Thus Irenæus of old vnderstood this chapter, who saith, that the number of the name

ver. 13.

ver. 15.

name of the beast is contained in the word *Lateinos*, which signifieth a Latin or Romane. Abbat Ioachim in his commentarie vpon the Reuelation, hath these words. ^a Some that carrie a shew of a parte 5. l. 10. the seat of God, that is, the catholik church, are made the seat of the Beast, which is the kingdome of Antichrist, raigning euery where in his members from the beginning of the Church. Againe, We haue it by Tradition from our Fathers, that Rome is spiritually Babylon. Againe, The Marchants of the earth are Priests themselves, who sell prayers and Masses ^b for pence, making by pro denariis. the house of prayer a place of marchandise. Againe, We know that not onely Bishops and Priests, are intangled in the affaires of Babylon that they may grow rich: but also some Abbats, Monkes, and religious persons, or rather which seeme to be and are not. ^c Honorius signifies in plaine words, that the Pope and his Clergie is the very Babylon of the Apocalyps. The summe of his wordes are these: Turne thee to the citizens of Babylon, and looke what ones they are, and by what street they goe —. Behold her princes and ind-

c Augustodunensis in Catalogo Illyrici edito Lugduni 1696. parte 2. pag. 477.

ges: for in them is the seate of the Beast
 —. Turne to the (lergie, and in them
 thou shalt see the tent of the Beast —.
 Behold the cloisters of Monkes, and in
 them thou shalt see the tabernacles of the
 Beast —. Behold the houses of Nunnes,
 and thou shalt see in them a bed prepared
 for the Beast —. Now then conclu-
 sion must needes follow, That Rome
 gouerned by the Pope, is a worshipper
 of Idols. It pleaseth some to auouch,
 that if learned Papists and Protestants
 might conferre together, they should be
 found to differ, not in substance, but
 onely in circumstances: but it is false
 which they say, vnlesse by skill they be
 able to make Idolatrie a circumstance.

A second reason. A thing fained in
 the minde by imagination, is an Idol.
 This is the expresse doctrine of Theo-
 doret and Origen: of whome not onely
 the images of things fained, but also the
 things themselues, as Titan, Sphinx,
 Centaurus, men with dogges heads and
 such like are called Idols.

Now I assume: But Images, which
 the Church of Rome saith are the ima-
 ges

In Exod. q. 38.
 Homil 3. in Ex-
 od.

ges of the true God, and of Christ; are indeede the images of things that are not. For there is no such God that doth annexe his presence to painted or carved images, that doth heare and helpe such as pray before them, more then any where else: that will be worshipped in, at, and by images. If there be such a God, he hath either reuealed himselfe, or not. If he haue reuealed himselfe, let the promise of his presence and of his hearing of vs at images be brought forth. Againe, let his commandement binding vs to worship him in Images be shewed. And if neither (as I vcrely thinke) can be shewed, the worship it selfe is but a vaine thing. And the thing worshipped is but a fiction of the brain.

Againe I assume: The image of the virgin Marie, is the image of a thing that is not. For there is no such mother of Christ, that is present with her image, and heares men and weomen praying to her there. And there is no man vpon earth that can possibly by sufficient reason prooue it to be so: whereas for all our actions, specially for actions of reli-

gious worship, faith must be the ground.

The third reason. To turne the glory of God into the Image of a corruptible man, is idolatrie. This Paul prooves at large, Rom. chap. i.

Pellar. de imag.
li. 2. c. 8.

Now the Papists represent God in the image of a man. And the learned among them defend it. I say (saith one) it is lawfull to paint the Father in the form of an old man, and the holy Ghost in the forme of a dove. And such kind of paintings turne the glorie of God into the similitude of a corruptible man. Let

Aug. de Symb. &c
lib. 1. c. 7.

Augustine speake in this case, *We must not therefore thinke (saith he) that God the father is circumscribed as it were with an humane shape, that when we thinke of him, a right side or a left side should come into our minde, or that which is said that the father doth sit, we must not thinke to be done with bowing of the legges, that we fall not into that sacriledge, wherewith the Apostle curseth them that haue changed the glorie of the incorruptible God into the similitude of a corruptible man. For it is extreame wickednesse, that a Christian man should place such an image for God in the temple,*

much

much more is it wicked in his heart where the temple of God is indeede, if it be clenſed from earthly deſire and error. Furthermore the Father neuer appeared in this forme but the Sonne.

The fourth reaſon. To inuocate a bruit creature, is Idolatrie. Now the po-piſh Church inuocates a bruit creature, when they ſay, *All haile, O croſſe, our one-ly hope in this time of the paſſion, increaſe righteousnes to the godly, and giue pardon to guiltie perſons.* If any ſhall ſay theſe wordes are directed to Chriſt: I ſay a-gaine they are ſpoken to the very wood of the croſſe. For the wordes in the Hymne imined atly going before are theſe: *Bleſſed is that croſſe on whoſe armes the price of the world did hang, it was made a beame to weigh his bodie, and tooke the pray from hell.*

In Breviario in-
ſu Hebdom. 4.
quadrag.

The fiſth reaſon. The worſhippe of God that is deuifed and taken vp by man, is in deede and effect Idolatrie: becauſe it is a worſhip that God doth abhorre and deteſt: who will precisely be worſhipped according to his owne word, without addition, detraction, or change.

Deut. 4. 2. & 17.
31.

Now the worshippe of God in the church of Rome, is deuised and taken vp by man. And this I declare in fūe particulars. The first is, the Inuocation of Saints departed, of which I propoūd these conclusions. The first is, *that for 350. yeares after the death of Christ, there was no practise or acknowledgemēt of praier to Saints in the true Church of God.* For till 200. yeares after Christ, the intercession of Saints was vterly vnknowne: as appeares plainly by the writings of Ireneus, Iustin, Clement, Tertullian; and about the yeare of our Lord 240. Origen began to broach the doctrine of the intercession of Saints: not as the publike doctrine of the Church, but as his owne priuate coniecture. And after 300. yeares from Christ, the learned disputed against the Arians on this manner: Christ is inuocated, therefore Christ is God. Which kind of reasoning had bin vnfit, if praier to Saints had then taken place.

2. *Conclusion.* Vpon the point of 400 yeares, Basil, Nyssen, Nazianzene gaue further occasion of praier to the dead.

For

Homil. 3. in Cant.
& in Iosū. c. 13.

For by Rhetoricall figure they vsed to speak to the dead, and as it were to talke with them after the manner of Orators. And these speeches of theirs may seeme to be praiers, but indeede they are no praiers but wishes. For in the same manner they vsed to speake to the soules of damned men, as to the soule of Iulian, & to things without life, as to the Passouer. Secondly their speeches were directed to Saints in doubtfull and waue-
ring tearmes to this effect: *a* *Heare vs if there be in thee any care of vs: if there be any sense in thee.* Thirdly they supposed the Saints to be ^bpresent with them, to heare them when they speake vnto them.

Vota non praes proprie.

a Naz. de laud. Gorgoniz. & orat. l. contra Iul.

b Naz. orat. l. in Iulianum. Hieron. in vita Hilariionis.

3. Concl. Til 500. yeres after Christ were expired, inuocation of Saints was not receiued into the publick Liturgie of the church.

After 400 yeres S. Augustine saith of publicke praier: *We doe not make Gods of Martyrs: they are named of the priest, but no prayer is made vnto them.* After 500. yeres Petrus Gnaphæus an hereticke is said to put inuocation of Saints, into the publick praiers of the Church. And

De civit. dei. l. 22. c. 10.

Niceph. l. 15. c. 28

Gregorie the great about 600. yeares after Christ, brought praier to the dead into the Letanies of the west-church.

The second particular is touching Images of Saints: of which I set downe foure conclusions.

1. Conclusion. *There was no use of Images among Christians, specially in their Churches, for 370. yeares after Christ. The contrarie can not be shewed.*

2. Conclusion. *Solitarie or single Images of God or Saints, were not allowed to be set up in Churches for any use of religion, till more then 400. yeares after Christ: and the contrarie can not be shewed.*

3. Conclusion. *Images erected in Churches for laie mens bookes, were not publickely allowed to be worshipped til after 600. yeares. Gregorie the great saith thus to Sirenius: And indeede because you forbid Images to be worshipped, we altogether praised you, but that you have broken them, we reprehend you. I say publickely; because fundrie priuate men and particular Churches after 400. yeares began religiously, or rather superstitiously to adore the woode of the crosse, and the pieces*

Lib. 7. indist. 4.
epist. 9.

August. In con-
tra Symm. Pauli-
nas Ep. 11. Hier.
in Epitaphio
Paulæ. Euagr. 1.
7. c. 25.

pieces thereof: but this was then a particular and priuate act, not the act of the Catholicke church.

4. Conclusion. *Adoration of Images was neuer publickely authorized till 789. yeares after Christ, in the second councell of Nice. And in the writings of the fathers there is nothing for that religious worship of images which is more then veneration or reuerence, till about the former time. And this authorisement in the Councell wated vniuersalitie. For shortly after a Synod at Frackford (in which Charles the great, and the Legats of the Bishop of Rome were present) condemned the councell of Nice, as hereticall. Houeden an English historian saith well of this point. Charles (saith he) king of the Frankes sent the booke of a Synode to Britaine directed to him from Constantinople. In which booke, alas, many things are found veris inconuenient and contrary to true faith, specially that it is confirmed by ioynnt consent of almost all the Doctours of the East, beeing 300. or thereabout, bishops, that Images are to be worshipped. Which thing the Church of God doth alto-*

Houed, in continuatione Bedæ. anno. 752. & A. do Viennensis in anno 792. Pseudosynodus quam Septimam Græci appellant, pro adorandis imaginibus abdicata penitus.

gether

gether accurse. And against which *Albin* writ an epistle maruelously confirmed by the authoritie of the scriptures, & brought it with the same booke to the king of the *Frankes* in the name of our Bishops and princes.

The third particular is of religious worship. One conclusion. The distinction of religious worship into *Latria*-worship, and *Dulia*-service, was not knowne and received into the Church till 400. yeares after Christ. *Augustine* was one of the first that vsed this distinction: yet in another sense. For he puts *Latria* for religious worship prescribed in the first table, & when he puts *Dulia* for more then ciuil worship, he flatly denies it to be due vnto Saints, as in these wordes of his, *We honour Saints with charitie and not with a service.* Again, *Let it not be our religion the worshipping of deadmen.* And I would faine see the Author within 500. yeares after Christ that ascribes *Dulia* to any meere creature, whē it signifies an higher worship then politicke or ciuill honour.

De ciuit. Dei. l. 5.
c. 15. l. 6 c. 1. l. 7. c.
31. l. 7. c. 1. & 4.

a *Dulia.*
De vera relig. c.
55.

The fourth particular is of the cruci-
fixe.

fixe. Of which I set downe one *Conclufion*: That crucifixes were not in vſe till 400. yeares after Chriſt. The ſingle croſſe was I graunt, but not the croſſe with the image of Chriſt put thereto. The testimonies of Iuſtine,^b Lactantius,^c Minutius Foelix,^d Tertullian, ^e Chryſoſtome are alleadged to the contrarie. But they indeed ſpeake onely of the reall crucifixe, that is, of Chriſt himſelfe crucified vpon his owne proper croſſe: and not of the formed crucifixe. The booke of viſiting the ſicke that goes vnder Auguſtines name, mentions the painted crucifixe. But that is a known counterfeit of later times. Metaphraſtes reporteth that a chryſtall croſſe with the Image of Chriſt appeared to Procopius the Martyr, and that he was bidden to make the like of gold and ſiluer, which he carried about him, and obtained victorie againſt the Saracens. This testimonie of Metaphraſtes is of no value, for he is but a fabler. Yet his testimonie declares thus much, that in the daies of Diocleſian which was vpon the point of 300. yeares, popiſh crucifixes were not

^b Carmen de paſſione.

^c in octauio.

^d Lib. 3. contra Marcionem.

^e hom. 55. in mat.

Aug. de viſit. in ſir. l. 2. c. 3.

not in vse. Because Procopius made the crucifix which he wore about him, vpon the speciall occasion of a reuelation. And it seemes that crucifixes were not publikely receiued in the Church till 700. yeares after Christ. For then the first Council of Constantinople, whose canons are not counterfeited, commands that the image of Christ be set vp in the roome of Agnus Dei.

Synodus Trullensis. c. 82. & this canon is allowed. Pellarm de imaginibus. l. 1. c. 12.

The last particular, is touching the worship of Christ and his image. The first conclusion. *The adoration of the sacrament, or of Christ after the Romane manner, in, at, and vnder the forme of bread, was not knowne or vsed in the Church of God, within 800. yeres after Christ. For Transubstantiation, the ground of adoration, was not knowne and receiued of the learned till after this time. Let them of the Romane religion studie till their heads and hearts ake, they shall neuer be able soundly to prooue the contrarie. And Honorius III. is said to haue instituted this adoration about the yeare of our Lord 1220.*

The 2. conclusion. *The worship called La-*

Latria or diuine honour was not giue by the learned any way to the image of Christ for a 1000. yeares after his ascension and upward. This the Papists see and confesse. Catharin de cul-
 Catharin saith, *Indeed none of the ancient* ^{tu imag.}
(as far as could read & marke) euer said that images are to be worshipped with the worship of Latria, but they all detested this kind of speaking. Again it is not found in auncient writers that an Image (considered as an image) is to be adored with Latria, but contrariwise that it is not so to be adored. And we read this often protested in the answers of the bishops of the seauenth Synode, and in the Decree most manifestly, ^{as}
which I certainly beleene neuer came to the hands of Thomas. Of the same opinion is Francis Suarez the Iesuite, who thinks ^{Vpon Thomas}
that Thomas neuer sawe the seauenth Synode or the second councell of Nice.

Vpon this which hath bene said it appeares that fundrie maine points of religious worship haue bene denied by men in the Church of Rome, and consequently that their worship is in effect idolatrie. For all this put case, that the Romane worship be no idolatrie: neuerthelesse

uerthelesse it is subiect to a possibilitie of being idolatrie, and therefore naught, and thus I reason.

The true worshippe of God is not subiect to a possibilitie of beeing idolatrie. For there is no possibilitie of darknesse in light, no possibilitie of euill in goodnesse. The worship of God in the Romane Church is subiect to a possibilitie of Idolatrie. For it is possible that he which by signes manifests his presence and heares them that pray before Images, be the deuill himselfe, and doe it by Satanicall operation. There is no such likelihood in the Sacraments and word preached. Because they are founded in the institution of God, and so are not images or worship at them. Againe, in the adoration of images three cauations must be obserued, as they teach. The first, that no confidence be placed in images: the second, that we aske nothing of them: the third, that we do not ascribe any diuinitie vnto them. Now it is a possible thing (nay is it not ordinarie) that the common people omit these or some of these cautions. Augustine saith, *Who*
doth

doth worshipping or praie beholding an image in Psal. 113. & Ed
pitt. 49. ad Deo-
gratias.
which is not so affected, that he thinketh he
is not heard of it, and hopeth that shall be
perfourmed by it, which he desireth. Again,
the similitude of a shape, and the counter-
feit composition of lines doth lead, and with
a certaine weake and sicke affection doeth
ranish the weaker sortes of mortall men.

Againe it is possible that the priest
faile in his intention, by wandering by-
thoughts when he is in the consecration
of the Host, or he may of bad purpose
intend not to consecrate: or he may of
negligence omit some word or wordes
of consecration: and then there is no
right consecration: if no consecration,
no transubstantiation: if no transubstan-
tiation, Christ ~~not~~ is not adored but a
peece of bread for the liuing God.

Againe there is a possibilitie that
some of them that be worshipped for
Saints in heauen, be no Saints but dam-
ned in hell. As Hierom said, *we worship
the bodies of many upon earth, whose soules
are tormented in hell.* Sundrie images in
the Church of Rome at the first, in all
likelihood were inuented to represent
not

not the persons of men , but mysteries after the manner of Emblems. The figure which is called S. Margaret , destroying a dragon after shee was deuoured of it, in former times serued to represent the calling or the Church of the Gentiles , beeing gathered by the preaching of the gospel out of the bowels(as it were) of the deuill, of whome they were deuoured. Saint George on horsebacke was in former times a representation of Christ our Sauour, who vanquished the deuill for the deliuerance of his church. S.Christophor, who is indeede a meere fiction , was in former times nothing els but a representation of the life of a Christian man:as the very name declares. For Christophorus is one that beares the name of Christ before men. Now these and like pictures of mysteries , were in proesse of time reputed pictures of Saints;and are worshipped at this daie of many , as they haue bin heretofore , for the images of Saints indeede . To this I adde, that reliques are very often counterfeit : that the feast of the Assumption of the virgin

gin Marie is of no better stampe. Because there is no certaintie in historie to prooue this assumption. Thus much of the Idolatrie of our times.

Of Diuine or Religious worship.

HAuing thus declared, what is ment by Idols, and how they are to be auoided, I must yet proceed further. For it is the propertie of a diuine law, in forbidding any thing to commaund the contrarie: and therefore when Idols are forbidden in this text, the true worship of God is commanded: and it is the very scope of this place to inioyne vs to preferue our selues in the true worship of God. Of which dutie I will speake a little, because it is of speciall waight & moment. That we may the better keepe our selues in the right worship of God, we must consider first, what is meant by the worship of God; and secondly what are the spirituall heads and parts therof. That we may conceiue aright what is ment by the worship or seruice of God, fixe points are distinctly to be considered. The first is the foundation of Gods

Isa. 19. 27.

Rom. 10. 14.

worshippe. For they that would truly worship God must laie downe a foundation thereof in their heartes ; and that consisteth of two parts, the Knowledge of God, and of our selues. Of the knowledge of God, the prophet Isai speaketh thus, *The Egyptians shall know the Lord in that day, and doe sacrifices and oblations and shall vow vowes vnto the Lord.* And Paul saith, *howe shall they call on him, of whome they haue not heard.* If it be demāded, what knowledge of God is required, I answer; we must not onely know God as he is in himselfe, that is, the vinity of the godhead in the Trinitie of persons, with the properties and workes thereof; but we must knowe him as he is to vs, that is, our God, extending his mercie and his prouidence ouer vs. For the sense, or, experimētall knowledge of the fauour & goodnes of God, breeds in vs the true worshippe of God. Concerning our selues we must knowe two things. The first, what we are by nature, namely vile, wretched, and miserable sinners, vnable to doe any good, prone to all euill, deseruing many thousand dam-

damnations. This knoweledge of our miserie is indeede no cause, that mooues vs to worship God, yet is it an occasion thereof. The woman of Samaria did no better then scorne Christ, till shee was brought to a sight of her sinnes, & then afterward shee reuerenced him as the Messias. The prodigall sonne, when he was touched with a feeling of his owne miserie, came and yeelded himselfe in subiection to his father. Again we must further knowe, what we are by grace, namely the children and seruants of god, and heires of the kingdome of heauen. And this knowledge is a notable inducement to the worshippe of God. For the mercies of God are they which moue men, to bring vnto God the true and reasonable seruice. Ioh. 4.
1. 19.

Vpon the former doctrine, two things offer theselues to be considered, the sinne of our times, and our dutie. The sinne is noted by the prophet, *There is none that understandeth, and seeketh after God.* This we see by daily experience. Men content themselues with that knowledge of God which nature Rom. 1. 12.
Psal. 14.

affoordeth, and they indeauour not to know and acknowledge him as he hath reuealed himselfe in the written word, specially in the couenant of grace. And so great is the force of selfeloue in most men, that they cannot abide to consider of themselues, as they are in themselues out of Christ. Thus most men present a worship vnto God, but it is without ground or foundation. Now the dutie of al men is to studie for the knowledge of God and of themselues; and to increase herein. For hence it is, that all godly men haue stirred vp theselues to duties pertaining to the honour of God. Dauid blesseth God, praiseth him, and brings gifts and offerings to him, vpon the knowledge he had, that kingdome, power, and glorie, was Gods, and that all things were his. Daniel makes solemne praier and confession to God, because he considered him to be great and terrible, & to be a keeper of couenants with them that loue him. The ground of the nine latter commandements is the first, *Thou shalt haue no other gods before me.* And the ground of this commaunde-

2. Chro. 29. 10, 11.

Dan. 9. 5.

ment

ment is a knowledge and faith that Iehoua is our God. And this appeares, because the wordes, *I am Iehoua thy God, which, &c.* are closed vpon the first commandement, and shut vp with it in one and the same periode in the hebrue text. Moreouer when God is not knowne aright, he is not worshipped aright, but either the idols of our braine are worshipped, or deuils. Thus Paul saith that the Galatians, when they knew not god Gal. 4. 8. worshipped them that are no gods by riature. For such as our knowledge is, such is our worship.

The second point is the Rule of worship: and that is, That nothing may goe vnder the name of the worship of God, which he hath not ordained in his own word, and commanded to vs as his own worship. For we are forbidden vnder paine of the curse of god, either to adde, Deut. 12. 8. 32. or to take away any thing from the precepts of God in which he prescribes his owne worship. When the Iewes worshipped God after the deuised fashions of the Gentiles, though their meaning was to worshippe nothing but God, yet

Leuit 24.17.

Num 15.39.

1 Leuit. 10.18.

Ila. 29.13.

Math 15.9.

Rom 12.1,2.

Eph 2.10.

Col 2.23,24.

the text saith, *they worshipped nothing but deuils*. Againe, the Lord forbids vs in his worshippe to follow *after our owne hearts and eyes, or to walke in the ordinances of our forefathers, but onely in his commandements*. And he holds it as a vaine thing, *to teach his worship and feare by the precepts of men*. That we may worship God with reasonable seruice, we *must proue what is the good, acceptable, and perfect will of God*. And those are good workes, indeede acceptable to God, which *he hath prepared for men to walke in*. All *voluntarie religion and will-seruice* is vtterly condemned. Therefore nothing may goe vnder the name of Gods worship, but that which he prescribes. It is alleadged to the contrarie, that when a worke is done without cōmandement, so there be an intention to honour God, it is the worship of God. I answer, it is false. For that any worke or action may be the worship of God, foure things are required; the person or doer must be regenerate; the matter of the work must be a thing commanded; it must be done in faith: and then, in the inten-

tion of the minde, it must be directed to the honour God. Secōdly the intention to honour god, is not alwaies good, vnlesse it be an intention to honour him by yeelding obedience to that which he commaundeth. Againe, it is alleadged, that a worke done in loue to God, though there be no commaundement thereof, is the worship of God. I answer, that loue keepes it selfe to the word, and will of God: and things done without a word from God, are not of loue. For *loue is the fulfilling of the law.* Gal. 5. 14.

Thirddly, it is objected that vowes in the olde testament were a part of the worship of God, and that they were not commanded. I answer, though God did not bind all men by a commaundement to make vowes; yet hath he testified in his word, that vowes were acceptable to him: for he prescribed the matter of vowes, and the manner of making, and the keeping of them. Furthermore, it is vrged, that Marie who annointed Christ, had no commaundement so to doe, and yet shee did a worke acceptable to Christ. I answer, though shee had no

Mark. 14. 7.

1. Cor. 9. 18.

ticular commandement, yet had shee a generall. For the worke she did, was a confession of her faith & loue to Christ, and that is commanded. Likewise Pauls example is vrged, who preached the Gospell freely, and looked for his reward of God: and yet he had no commandement so to doe. I answer, to take a stipend for preaching the Gospel, is in it selfe a thing indifferent, and may be done or not done. Yet was it not a thing indifferent in the church of Corinth, by reason of the offence of many. And therefore Paul preached freely: and he could doe no otherwise, vnles he would haue abused (as he saith) his authoritie. For a thing indifferent in the case of skandall, ceaseth to be indifferent, and is a thing commanded. Lastly, some object, Luk. 10. 16. *He which heareth you heareth me.* Therefore (say they) the very commaundements of Pastours prescribe Gods worship. I answer, first the place is properly to be vnderstood, not of all teachers, but of the Apostles. Secondly, if it be spoken of all teachers, the words must be vnderstood with limitation:

imitation: for thus is the Ministeriall
commission, *Teach them to obserue all* Math. 28. 10
things which I haue commanded you. As
Christ was sent of the father, so are the Ioh. 20. 21
ministers sent of him: but he was sent
to doe his fathers will: *as my father hath* Luk. 14. 32
commanded me, so doe I.

Thus the truth of this rule is mani-
fest: and we must laie it vp in our hearts
as a treasure, and neuer suffer our selues
to be depriued of it. For the vse of it is
great. By it we may discerne the pro-
phanesse of our times. All men can say,
God must be worshipped: but when it
comes to the point, what is the worship
wherewith they honour God? Surely,
what they list themselves. Some wor-
ship God, with their good meaning;
some with their good dealing; som with
the babbling of a few words, as namely
of the Apostles creed, & ten cōmande-
ments for praiers. This seruice of God
is very common: but alas, it is poore ser-
uice. For the rule of diuine honour is
not the will of him that honoureth, but
the will of him which is honoured. Se-
condly, here we learne to detest the ser-
uice

uice and worship which is performed to God in the church of Rome. For it containes many partes and points of will worship, hauing no warrant from God either by commandement or promise. Of this kind are the Sacraments of pennance, confirmation, matrimonie, orders, and the last annointment: the consecration of the bodie of Christ by fise words, *For this is my bodie*: the oblation and sacrifice of Christ in the Masse for the sinnes of the quicke and dead: the vowe of continencie, perpetuall pouertie, and of regular obediences: the religious distinction of meates, garments, times: the hollowing of ashes, palmes, bread, water, &c. for the driving away of deuils, and for the health of the bodie and soule. For these and many other practises, let them bring forth the word of God, if they can. They plead for many things that they haue the word of Traditions. I answer, that Traditions Ecclesiasticall are no word of God; but the word of man. And traditions, which are called Apostolicall, are either of no moment, or doubt-

doubtfull. For how shall we know certainly that they were the traditiōs of the Apostles, cōsidering none hath said so, but some of the Fathers, whose testimonies are not sufficient, because they are subiect to errour.

The third point is the ende, which God hath appointed of all his worship: and that is, not to giue or adde glorie to God: for nothing can be giuen to God, and nothing can be added to absolute perfection. But the ende is to acknowledge, praise, and confesse, the infinite glorie of God. Furthermore, the ende of this acknowledgement or confession, is our happines and saluation. Ioh. 17. 2. *This is eternall life to know thee the onely true God* — . Psal. 50. *Call vpon me in the day of trouble, and I will deliuer thee.* Paul saith, *Godlines is our gaine:* and the reason is, because *it hath the promises of this life and the life to come.* Vpon this we must be admonished euermore to worship God, and that with all care & diligence; because the worship of God is not his benefit, but our benefit and saluation.

The

The fourth point is concerning apt and able persons to performe worship acceptable vnto God. And they are onely such as turne vnto God, and are renewed by the holy Ghost. And the worship of God performed by any other persons, is not worship, but sinne. Prou. 15. 8. *The sacrifice of the wicked is an abomination vnto the Lord.* The Lord by the prophet Isai protesteth, that the oblations and sacrifices of the Iewes were an abomination to him, and that he hated them, because their hands were full of blood. Againe he saith, *that he which kills a bullocke is as he which kills a man, and that he which offers a sheepe in sacrifice as he which cuts off a dogs head; because of their vile abominatiōs.* Ioh. 9. 31. *God heareth no sinners.* Whatsoever is not of faith is sinne: whatsoever worshippinge of God is performed by vnrepentant sinners, it is not of faith. Because they want that faith without which there is no pleasing of God. He that turnes not to God, doth not acknowledge his owne guilt: hee that doeth not acknowledge his guilt, doth neither acknowledge

Isai. 13, 14, 15.

chap. 66. 3.

knowledge gods iustice nor his mercie; he that doth not acknowledge the iustice and mercie of God, can not truly worship him: he therefore that turnes not to God, cannot vnfaignedly worship him. If it be demanded, how the worship of God should be a sin in any man, considering it is commanded: I answer, sinnes be of two sorts. The first is, when something is done that is flat contrarie to the commandement of God: the second is, when that is done which God commandeth, but not in that manner God commandeth. And thus the worship of God in wicked men is a sinne. Because, though they doe that which God commandes, yet they doe it not as he commandes. Againe, it may be said, if the worship of god be a sinne in the vnregenerate, then must not they be exhorted to the worship of God: because we may not exhort to sinne. I answer, that exhortations may not be made for the doing of any thing that is a sinne of it selfe: now the worship of God is not a sinne of it selfe, but onely by accident; that is, because it is performed by vn-
godly

godly persons , to whome beeing vncleane, all things are vncleane . Againe, vngod ymen are not to be exhorted to the worship of God, but in meete and conuenient order . For first , they must be admonished to turne vnto God, and then afterward to worship him.

Here let vs take notice of the oversight of many , who liuing without reformation & amendment of life, thinke neuerthelesse if they pray vnto God, heare his word, come to the lords table, that they doe great matters, and that the Lord is highly bound vnto them, whereas indeede they doe nothing but offend him and prouoke him to anger: not because they worship God , but because they worship him without faith and repentance . Likewise their loue of God, their strong and liuely faith (of which they boast) their cōfidence in Christ, are but fictiōs of the braine, so long as they are seuered frō amēdmēt of heart & life.

Here againe we are taught, that if we indeede would serue and worship god, we must first turne to him with all our heartes; yea continually make a renouation

tion of our first conuerſion, and ſeeke reconciliation with God and man. mar. 11. 25. *When ye ſhall ſtand and praye, forgive.* The beleeuing Corinthians becauſe they wanted this renewed reconciliation when they came to the Lords table, did eate iudgement to themſelues.

It may here be demaunded, in what part the man regenerate worſhips god. I anſwer, in the whole man both bodie and ſoule. As Paul ſaith, *Glorifie God in your bodies and in your ſpirits*. 1. Cor. 6. 12. Yet there muſt ſome diſtinction & difference be obſerued. For principally and properly God is worſhipped in our ſpirit. Ioh. 4. 25. *The true worſhippers ſhall worſhippe the father in ſpirit*. Rom. 1. 9. *Whome I ſerue in my ſpirit*. 1. Pet. 3. 15. *Sanctiſie god in your heartes*. By the ſpirit, I vnderſtād the thought of the mind, the cōſciēce, & the affectiōs of the heart. For in theſe is the firſt and principall ſeate of diuine & ſpiritual worſhip. As for the bodie, it is but a ſecondarie instrument of the ſeruiſe of God. By this, we may diſcerne the vanitie of Popiſh religion. For it conſiſts for the moſt part, vpon external

nall and bodily rites, gestures, and ceremonies borrowed partly from the Iews and partly from the heathen: whereas the true religion of the newe testament, hath but fewe prescribed ceremonies, and for the most part is diuine and spirituall.

The fift point is, concerning the particular thing or place to which the worship of God is to be directed. And this rule must be remembred. The worship of God both inward and outward must be directed towards that thing, in which and at which God will be worshipped. Nowe God hath straitly bound the worship of the Sonne and consequently of himselfe, to that masse and lumpe of humane nature, receiued into the vnity of the second person. For this is the vniuersall commandement of God touching his sonne Christ, *He is thy Lord and thou shalt worship him.* And, *adore him all ye his ancells.* Therefore in euerie place, in which we knowe him to be bodily present, without any more adoe, we are by directing our bodies and mindes vnto him according to the place in which he

he is or abides, to doe him homage. For this finite and created masse of the manhood carries with it the adoration of the person to euery place, in which we certainly know the said manhood to exist substantially. And it matters not whether it be seene with bodily eies, or no. For it is sufficient, if we be certaine either by sense or by the word of God of the bodily presence of Christ. By vertue of the former commaundement. The wise men fall downe before the child Ie-
Mat. 2. & 15.
 sus and worship him, turning eies and minds to that part of the house in which they sawe him present. The woman of Canaan comes & falls down at the feete of Christ, and worships him at the place in which he stood. Thomas, as soone as he knewe that Christ stood before him, he directs his speech vnto him and said, *My Lord and my God.* The disciples a-
Ioh. 20. 28.
 dored him in the mountaine, in the ayre, in the cloudes, so long as they could see him: and when he was taken out of their sight, they still adored him, by directing mind, and gesture of bodie, not to the sunne, moone, starres, aire, clouds, much

Eph. 2. 35.

lesse to any earthly creature or place, but to the place of celestially happines, which is above and beyond this visible world, into which he ascended bodily, where also Stephen worshipped him, and all the people of God euer since, directing hand and heart to heauen. As concerning the Arke of the couenant, the commandement of God is, *Exalts the Lord your God, and fall downe before his footstool*: for he is holy. By meanes of this commandement, the Iewes were bound to worship god by directing themselues towards the arke or mercie-seat, euen as if they had seene God himselfe there visibly present. Now the manhoode of Christ is the true Propitiatorie, and comes in the roome of the Arke of the couenant now in time of the new Testament. And further, seeing it is a part of Christ the Mediatour, God will rather be worshipped in it then at the arke of the couenant, and it carries with it the adoration and worship of God to the place, in which it is knowne certainly to be, more then the Arke. Furthermore, considering Adoration is tied to the manhood

hood of the Sonne of God, and God in it is worshipped, nowe in the daies of the new testament we are not bound by any commaundement to direct our worship toward any place or creature vpon earth: but on the contrarie, without reference or respect to this or that place to worship in spirit and truth, lifting vp hart and minde to heauen where our Redeemer is at the right hand of God. Ioh. 4. 25.

The sixth and last point is concerning the properties of the worship of God, and they are three. The first is, that the worship of God is Incommunicable. I. sai 42. 8. *I will not giue my glorie to any other, nor my praise to graven images.* mat. 4. 10. *Him onely shalt thou serue.* It may be objected, that Diuine adoration is giuen to the manhood of Christ, which is a creature. I answer, that adoration or inuocation pertaines, and is to be giuen to whole Christ, least we should seeme to diuide the person, and separate the natures. And yet a distinction must be made of godhead and manhood. For the Godhead is the proper object, to

Dialog. 5. in A-
rianos.

Cyrillus ad The-
odotum.

o that is, the Ma-
hooD considered
apart from the
Godhead.

Dialog. 3. con-
tra Arianos.

which Religious adoration is properly and simply directed, and so is not the manhood. For no creature is simply to be honoured with diuine adoration. Athanasius saith, *God is to be adored in regard or respect of the godhead.* Cyril saith, *Doe we adore Immanuel as a man? God forbid. For this were a dotage, deceit, and error. For in this we should nothing differ from them which worship the creature beyond the creatour and maker.* Againe, *The godhead in Christ is a nature to be adored, and the humanitie is the nature adoring.* Neuerthelesse, though Adoration be directed simply to the Godhead, yet is not the saide Godhead to be adored without the flesh. Athanasius saith thus: *When we are about to adore, we doe not separate the Word from the flesh. For we know the Word was made flesh. For who will say, Stand apart from the flesh, that I may adore thee.* Lastly, we are to hold that the very manhood of Christ, is to be adored of men and Angels with religious adoration due to the Sonne of God: in regard it is the manhood of the Word, and is receiued into the vnite of the

the second person. But, how to be adored? not directly as the Godhead: but in ^o oblique manner, by reason of the ^o oblique union with the godhead. When subjects civilly worship their prince wearing a crowne and bearing a scepter: in this worship they doe not separate the prince from his crowne and scepter, but they honour the person directly, and the crowne and scepter onely by consequent, namely as signes and testimonies of princely Maiestie. And so is the manhood adored in the person of the sonne, yet not properly and simply as the godhead (for that were damnable idolatrie) but so farre forth as it is vnited to the said godhead of the Sonne: not as a garment, which may be put off and on, but inseparably as a part of the second person: so as the Mediatour worshipped shall be God-man or Man-god in the vnitie of one person. And the catholike church hath accursed them which hold, that the flesh of Christ is not to be adored; cōsidering it is the flesh of god: and that in one & the same adoratiō Christ is not to be adored with his flesh. Thomas

Aug. in psal. 58.

Cyrrill. anath. 8.
& libro de fide
ad Reginas.

Thom in 3. 2.
quæst. 25. art. 2.

the schooleman saith, *the Adoration of Latria or diuine worship, is not giuen to the humanitie in respect of a selfe, but in respect of the Diuinitie to which it is vnited, according to which Christ is not lesse then the father.* Here by the way, let it be obserued; seeing Latria diuine worship, is giuen to the manhood of Christ, onely in respect of the personall vnion: that therefore the images of God and Christ, as Crucifixes, are not to be worshipped with Latria. For there is no vnion betweene the and God, but onely in the blind conceit of man. Furthermore beside this religious oblique adoration, there is due to the manhood of Christ, greater honour then to any creature beside. For euen as he is Man he hath receiued a name aboue all names, at which all things bow in heauen and earth, Psal. 2. 10. to wit, the name of a Iudge and Gouvernour of all things in heauen and earth, Mat. 28. 18. in which respect we are commanded to kisse the sonne. Psal. 2. 12.

Againe, if the worship of God be proper to him, and not to be giuen either to man or angel, it may be demanded,

ded, how angels and Saints in heauen are to be worshipped. I answer, whether they appeare vnto vs or not, a certaine generall kind of worship is to be giuen to them, and it consists of two parts; *Commemoration* and *Imitation*. Commemoration is a reuerend remembrance of their persons and vertues. Of this saith the virgin Marie in way of prophecie, *All nations shall call me blessed.* Of this Luk. c. 48. commemoration we haue a notable example in the 11. chapter to the Hebr. where the worthie deedes and vertues of the Saints of the old and new Testament are rehearsed. Here two caueats must be obserued: first, that we fixe not our minds vpon the Saints, but lift them vp to God, by giuing thanks to him for his mercies vpon thē, & for their vertuous example towards vs. Thus the Church of Galatia *glorified God* in Paul. Galat. 1. 23. Secondly we must not keepe a memorie of Saints departed in hypocrisie, as the Pharises did, who builded the tombs of the prophets but despised their doctrine: and as the Papists doe, who magnifie the Apostles, and persecute their

Philip. 3. 17.

doctrine. The second part of their honour is *Imitation*. And that this imitation may be worthie praise and commendation, five caueats must be remembred. First we may not imitate actions done vpon singular commaundement; as for example, we may not imitate Abraham in offering his sonne Isaac. Secondly we may not imitate actions done by extraordinary and heroicall instinct. When the Disciples would haue commanded that fire come downe from heauen vpon the Samaritanes, as Elias did vpon the captaines with their fifties, Christ saide, *Ye know not of what spirit ye are*. Thirdly we must not imitate personall actions, as Peters walking on the waters. Fourthly we must not imitate their miracles. For they serued onely for a time to confirme the doctrine which they taught. Lastly we must not follow them in their attire, gestures, infirmities of bodie, or vices: for this is but apish imitation, specially to imitate their fashions: but we must follow them in the substantiall duties of the morall law. Paul saith, *Follow me as I follow Christ*:

now

Luk 9. 54.

1. Cor. 11. 1.

now he followed Christ in morall obedience to God. And thus in a generall sort are Saints to be honoured.

Againe if Saints or angels certainly appeare vnto vs, we may then worship them with bodily gesture, but it must be remembred, that this gesture must be altogether ciuil. For there is no other kind of honour due vnto them, but that which appertaines to princes and great personages. But when they appeare not to vs (as now in these last times) we may not worship thē at all, either by gesture or speech.

The second propertie of the worship of God is, That it must be free and voluntarie, without al constraint and compulsion. Psal. 110. 3. *Thy people shall come willingly in the day of assembly.* 2. Cor. 8. 13. *If there be a ready minde, God accepts a man according to that which he hath, and not according to that he hath not.* This is the seruice of the kingdome of God: & earthly princes haue not the like. This seruice is not from nature, but from the spirit of grace: and therefore with Dauid we must pray to God to be established

Psal. 51. 13.

shed and guided by his free or voluntarie spirit.

The third propertie of the worship of God is, that it must be ioyned with honestie and comelinesse. 1. Tim. 2. 1. *Prate for kings and princes that ye may liue in godlinesse and honestie.* 2. Pet. 1. 5. *Addē to your faith vertue.* Where by honestie and vertue is meant a graue, sober, decēt, comely, modest behauiour towards all men, and before all men. For this ciuill and vertuous honestie is the ornament of diuine worship, and therefore the common saying must not be despised, That good cōscience and good māners must goe togither. The Lord condemnes all such as do but take his word in their mouthes, when they hate to be reformed in their liues.

Psal. 50. 16.

1. Cor. 7. 35. 36. &
14. 40.

Comelinesse is when the worship of God is performed with meete and conuenient circumstances of time, place, person, gesture. Publike worship must be performed by publike persons, in publike places, and it must haue publike and solemne gesture. Priuate worship is to be giuen to God by priuate persons,

persons, in priuate places, with priuate gestures and signes. Secret worshipp must secretly be yeelded to God, and the signes thereof concealed from the eies and hearing of men. Thus Nehemias praied in the presence of Assuerus. *nehem. 2. 4.* And Anna before Elie the priest. *1. Sam. 1. 13. her lipps mooued only, but her voice was not heard.* Men therefore are deceiued that think the opē Church the fittest place for the priuate & secret praiers which they are to make to God.

Vpon the former points of doctrine ioynly considered, a definition of the worship of God may be framed thus. The worship or seruice of God is, when vpon the right knowledge of God, we freely giue him the honour that is proper to him, in our hearts according to his owne will.

Worship thus defined, must be considered as a distinct thing from that honour which is called *Veneration*. For worship properly belongs to persons, and *Veneration* to things which appertain to persons. And veneration is to haue a reuerēt estimation of any thing,

or

*a Hieron. ep. ii.
ad Riparium.*

or to preferue and keep it without hurt, as making store of it: and to vse it reuerently, if it be to be vsed. In this sense

De doct. Christ.
l. 3. c. 9. Epist. 146.

Augultine saith, we worship or reuerēce the baptisme of Christ. And in the canon

De consecr. dist.
6. Apostolica.

lawe it is said; *let them diligently heare & faithfully reuerence the wordes of God.*

And thus are all holy things of God worshipped, and all signes or remembrances of excellent things past. When Dauid fetched home the Arke and danced before it, he gaue no worshippe to the arke but veneration.

Ch. 2.

The worshippe of God is two-fold, principal or lesse principall. The Lord saith, *I will mercie not sacrifice*, that is, rather mercie then sacrifice. Where mercie is made the maine and principall worship of God, & sacrifice also is worship, but the accessary or lesse-principall.

The principall worship of God is a worke of God in vs, whereby we are made conformable to him in holinesse and goodnesse: and whereby his image is renewed or restored in vs. That this conformitie with God is indeede the maine and proper worship of God, it

appeares by these reasons. It is the com-
 mandement of God: *be yee mercifull as* Luk 6.36
your heavenly father is mercifull: and a-
gaine, sanctifie your selues and be yee holy Leuit. 11.44
for I am holy Nowe the intent of these
 commaundements is to let downe the
 maine worship of God: as Saint Iames
 testifieth, *Pure religion and undefiled be-* Iam. 1.27
fore God, is to visit the fatherlesse and wi-
dowes in their aduersitie, and to keepe him-
selfe vnspotted of the world. Again Christ Ioh. 4.24
saith, The true worshippers worship God in
spirit and trueth. Whereby Spirit is to be
 vnderstood not onely the heart, but also
 the spirituall renewed motions thereof:
 or as S. Paul saith, *loue out of a pure heart,* 1. Tim. 1.5
good conscience, faith vnfeined. And this
 appeares by the opposition: for Christ
 here opposeth *Spirit*, to the ceremoniall
 worship of the Iews which was carnall,
 vpon a carnall cōmandement (as the H. Heb. 7.16.19
 ghost speaketh:) because it stood in out-
 ward & bodily rites and actions which
 had no power to sanctifie. And by *truth*,
 is meant not sinceritie, but all such duties
 of ours, as were figured by Iewish types
 and ceremonies, namely and specially
 our

Rom. 14. 18.

13. v. 3.

our mortification, viuification, and such like. Paul saith notably, *He that serueth God in these things*, that is, righteousness, peace of conscience, & ioy in the h. ghost, *is acceptable to God.* And againe he saith, *that our reasonable or spirituall seruing of God, is to dedicate our selues in bodie and soule to his honour.* Euery man talkes of the seruing of God: but fewe there be, that thinke of this seruice which stands in the conforming of our selues to the Image of God, which is in iustice and holines.

This principal worship hath two properties. The first is Eternity: for it begins in this life, and is perfected in the life to come. Because it is that euerlasting worship, wherewith angels and saints shall for euer worship God in heauen. And herein it differs from ceremonies and sacraments, which haue an ende in this life. The second is, that it pleaseth God of it selfe, and that without Sacraments or ceremonies; so there be no contempt of them: as it was in the theife vpon the crosse. And the reason is plaine. God is not onely a spirit or spirituall substance, but

but he is euery way infinite, and hath
 sufficiencie of all perfection in himselfe.
 And therefore he takes no delight in a-
 ny good thing that the creature can cō-
 municate to him: but his delight is in the
 communication of his owne goodnesse
 to vs, and in all such duties whereby we
 conforme our selues to him, and magni-
 fie his goodnesse. Thus Paul saith, That Act. 17. 25. 26.
 God needs nothing: and therefore he is
 not worshipped with any thing made
 by the handes of man. And the Lord
 saith by the Psalmist, that he doth not Psal. 50. 8. 14.
 principally respect our gifts and our sa-
 crifices: because all things are his: but he
 respects praise and thanksgiving.

The principall worship of God hath
 two parts: one is to yeeld Subiection to
 him, the other to drawe neere to him, &
 to Cleaue vnto him. By the first we put
 a difference betweene our selues and
 God, by reason of the greatnesse of his
 maiestie. By the other we make our
 selues one with him as with the foun-
 taine of goodnesse.

Subiection to God is, when we put
 away, and as it were banish from our
 selues

selues our owne reason and will, & make the wisdome of God to be our wisdōe, and his will to be our will, euen then when it is against our will: by causing our wills to be subiect to his will, and to depend vpon it. This will of God, to which we must be subiect, is reuealed partly by the written word, in commandements, promises, threats; & partly by the euent of any thing: as when a man is sicke, we know by the euent in that he is sicke, it is the will of God he should be sick: nothing falls out without the wil of the heauēly father. If it be alleadged, that subiection is due to men: I answer, that the subiection due to God is *absolute*: first because it is to be giuen him by the whole man in bodie and soule, and conscience: secondly because it is to be yeelded to him in all things without exception, whereas subiection to men must alwaies be in the Lord.

In subiection there be two things. The first is the foundation thereof, and that is, a *knowledge* and faith that God is our Soueraigne Lord and king, and our iudge of infinite iustice able to saue
and

and destroy bodie and soule. The secōd is, vpon this knowledge a *Resignation* of our selues to the pleasure of God. And that is again in two things; when we suffer him to rule vs by his word: and whē we suffer him to dispose of our bodies and soules, & all things that belong vnto vs, as shall make for his glorie & our good. This is right subiection and right seruing of God. Take an example in Dauid when he fled out of his kingdōe being pursued by his sonne Absolom.

Let him say that I please him not, beholde here I am, let him do vnto me as shall seeme good in his owne eies. 1. Sam. 15. 26.

Subiectiō to God is practised by three vertues, faith, adoration, feare. Faith is a subiection to the commaundement of God, that bids vs beleue him, and trust him in his worde. Of this faith I haue spoken at large, when I shewed how we should liue by faith. Onely one thing I adde, that faith is the single eie of which our Sauour speaketh, which giueth light of directiō to all the actions of our heartes and liues. Math. 6. 22.

Adoration is, when we subiect our

M x

selues

selues to the greatnesse and maiestie of God. In it be two actions: the exaltation of God to the highest degree: and the abasing of our selues to the lowest degree. Thus Abraham in his praier calls God *His Lord*, and himselfe, *dust and ashes*. Thus Daniel in praier giues *all glory to God, to himselfe and the people, shame and confusion of face*. Thus the woman of Canaan adores Christ by calling him *Lord*, and by acknowledging her selfe to be *but a dogge*.

Feare is a subiection to all the threatnings and commandements of God. In feare, which is the worship of god, there are two things, the foundation and the propertie. The foundation is the knowledge of three things. The first is knowledge of the precepts of God. Deut. 4. 10. *I will cause them to heare my wordes, that they may learne to feare me*. The second is knowledge of his threatnings & iudgements. *The righteous (saith David) shal see this*, that is, the destruction of Doge, & feare. The third is, the knowledge and consideration of the presence of God. Cornelius is said to be a man fea-
ring

Gen. 18. 27.

Dan. 7.

Mat. 23. 27.

Psal. 34. 5.

ring God: and the holy Ghost hath noted the ground of his feare in his owne wordes: *We are here* (saith he) *in the presence of God, to heare all things which God hath commanded thee.* The proper tie of true feare is: to make vs in our hearts to stand in awe of God: and to feare; hate, and eschew the offence of God. Prou. 8. 13. *The feare of God is: to hate euill, pride, arrogancie, and the euill way.* Exod. 20. 20. *His feare must be before you that yee sinne not.* If it be demanded, why we are to feare the offence of God: I answer; it is first of all to be feared for it selfe, because it is the offence of God, though there should no punishment insue: considering it is the greatest euill that can befall the creature to offend the creator. And in the second place it is feared for punishment. And that feare, in which nothing is feared but punishment, is no worship of God.

Thus we see what true subiection to God is: now we are to be exhorted euermore to yeeld this subiection vnto him. For first, it is Gods commaundement so to doe. *Take my yoke vpon you,* Math. 23.

learne of me that I am meeke and lowly,
and ye shall finde rest to your soules. Now
 this Yoke is subiection to God in his
 precepts, & in his corrections. Second-
 ly subiection is a thing of great excel-
 lencie. That we are subiect to God, it is
 not for his benefit but ours. To be in this
 subiection is to be in perfect libertie,
 and to haue the kingdom of God with-
 in vs. Thirdly, Subiection is a matter of
 absolute necessitie. The deuills and dā-
 ned spirits, wil they nill they, must yeeld
 a subiection, and there is no way to
 auoide it. Let vs therefore willingly sub-
 iect our selues to God. Fourthly, to de-
 nie subiection or to grudge thereat, is
 the propertie of a wicked man. *Who is*
the Almighty, say the wicked, that we
should serue or be subiect to him. Lastly
 the punishment of them, that wil not be
 subiect, must be considered. *Those mine*
enemies, saith the Sonne of God, that will
not that I should raigne ouer them, bring
them hither and slay them before me. And
 contrariwise subiection brings rest to
 our soules.

Iob. 21. 15.

The second part of the principall
 worship

worship of God, is to cleave vnto him :
and that is to be knit vnto him in heart
without purpose of any separation. Of
this we haue commandement: *Serue the* Deut. 10. 10.
Lord thy God, and cleave vnto him. Like-
wise a promise: *Draw neere vnto God,* Iam. 4. 8.
and he will draw neere vnto you. Againe,
The Lord is with you, while ye be with him: 2. Chron. 15. 1.
if ye seeke him, he will be found of you: if
ye forsake him, he will forsake you.

Furthermore we cleave vnto God
by two vertues, Loue and Confidence.
In Loue I consider two things; the fou-
dation, and the properties. The founda-
tion is the knowledge of the loue and
mercies of God towards vs. 1. Ioh. 4.
17. *We loue him because he loued vs first.*
Psal. 116. 1. *I loue the Lord, because he*
hath heard my prayer. And psal. 31. 24.
Loue the Lord all ye Saints, because he sa-
ueth them that be faithfull.

The properties of loue are two. The
first is to maintaine an heavenly fellow-
shippe and coniunction with God and
Christ. For the nature of loue is to v-
nite it selfe as much as may be, to the
thing loued. Againe, in the want of this

Cant. 2. 3. 5.

fellowship, Loue makes vs desire and seeke it according to Gods will aboute all things in the world. The spouse of Christ, that is the Church, or euery Christian soule saith of Christ, *I greatly desire to sit vnder his shadow: and, I am sick of loue:* that is, I faint, because I want that fellowship with Christ my head which I desire. I adde this clause [*according to his will*] for two causes. The first, because true loue seekes fellowship with God onely in such meanes as he hath appointed to communicate himselfe vnto vs, as the word preached, prayer, sacraments; and not in visions, dreames, reuelations. The second is, because our loue, if it be without hypocrisie, doth communicate it self vnto God in things in which he will be loued of vs; as namely in the person of our neighbour, and specially of the poore. For God will haue our neighbour in respect of loue to be in his roome and stead: and in the loue of our neighbour with whome we conuerse, will he be loued of vs. Hence it is that Paul saith, *that the loue of our neighbour is the fulfilling of the whole law.*

Gal. 5. 13.

The

The second propertie of loue is, to stirre our mindes to a doing and fulfilling of the will of God. The nature of loue is to make vs accomplish the mind and will of him whome we loue. Christ saith, *He that hath my cōmandements and doth them, is he that loueth me.* And Saint Iohn. *This is the loue of God that we keepe his commandements.* Ioh. 14. 21.
1 Ioh. 5. 30

The second vertue wherby we cleaue vnto God, is *Confidence*: the foundation whereof is knowledge of the wisdom, goodnesse, iustice, and mercie of God; specially of his power and will in performing his promises. This we see in Abraham, who trusted God because he was perswaded, as he had promised, so he was able to performe it. The propertie of confidence is, to cause vs to rest and depend vpon the bare and naked promise of God without meanes, and against meanes, and to quiet or pacifie our minds in the will of God when it is come to passe. Thus Abraham depended on God for isheue, when he was aged and Sara barraine, and when he put the knife to the throat of his onely

2 Chr. 20. 12.

sonne Isaac. Iehosaphat, when the great armie of the Ammonites and Moabites came against him, said in a liuely confidence, *Lord we know not what to doe, but our eyes are toward thee.* And thus in time of danger and distresse, to rest our selues on the word of God, when we see neither helpe nor comfort, and haue nothing to stay our selues on, but the bare testimonie of God, is the right honouring and seruing of God.

Beside the heads and points of the worship of God before described seuerally, there is a certaine mixed and compounded worship of God when men in one and the same act both yeeld subiection and cleaue vnto God. And this is done by foure things, Humilitie, Patience, Prayer, and Thanksgiuing.

Micha. 6. 8.

2 Chr. 33. 12.

Humilitie is, when in our hearts, we humble our selues before God. Of this the Prophet saith, *He will shew thee, O man, what is good, and what the Lord requireth of thee, to doe iustice, to loue mercie, and to humble thy selfe in walking before thy God.* Of this we haue a notable example in Manasses, *who in tribu-*
lations

lation praied vnto God, and humbled himselfe exceedingly before the God of his fathers, and was heard and deliuered. In true Humilitie, there be two things: the first is the glorifying and exalting of God; when we doe wholly giue and ascribe vnto God, whatsoeuer we are, haue, or can doe that is truly good. The second is *Pouertie* of our spirits, which sheweth it selfe in three actions. The first is *Annihilation* (as some call it) and that is, when we in our hearts acknowledge, that we are nothing in our selues and of our selues, and that we doe nothing that is truly good: nay, that we are most vile and wretched sinners, deseruing nothing but euerlasting perdition. The second is *despaire*: not the despaire of the damned, but a good despaire, when we are vtterly out of all hope of saluation in respect of our own strēght, vertues, works, or any thing that we can possibly doe. The third action is, vpon the sense of our spirituall pouertie, to goe out of our selues as beggers out of their houses, and to flie to the throne of grace, and to plead nothing but mercie:
yea

yea meere mercie in all times both in life and death.

Thus we see what humilitie is, and how we are to humble our selues before God. Nowe I would perswade all men that desire truely to serue God, to take out the lesse which our Sauour Christ teacheth, *Learn to be meeke and humble, and, learne it of me.* And there be many waightie reasons to mooue vs to condescend to this counsell. First humilitie is the way to obtaine heauenly wisdom. Psal. 25.9. *He teacheth the humble his way.* Secondly it maketh a blessed & happie alteration of our liues when it takes place in the heart. For it restraines hatreds, griefes, and sorrowes, that commonly arise in the mindes of all men, because others haue better gifts and callings then they haue. When Iosua was grieued that Eldad and Medad prophesied in the campe, humilitie made Moses to say, *Ennuest thou for my cause; yea, would God that all Gods people were prophets.* It was no griefe but a ioy to Iohn Baptist, that *Christ increased, & he decreased.* Againe, humilitie makes vs not to scorne and condemne others, but

Mat. 23.

Num. 11. 29.

Ioh. 3. 30.

to thinke better of others then of our selues: not to frette and chafe, but to be content, that others haue better gifts then we, or better places or callings: to giue honour cheerefully to all to whome any degree or measure of honour belongs: to be content with our owne giftes, be they more, be they lesse: and to be content with our own estate and condition, and to range our selues within the compasse of our owne callings, and not to seeke to be exalted: and to be content to be despised, when we see our selues despised, because we know our selues worthy of contempt. Thirdly humilitie is as it were an estate or condition in which we obtaine the grace of God and haue fellowship with him. Luk. 1. *He fillles the hungrie with good things.* 1. Pet. 5. *He resists the proud and giues grace to the humble.* Isaie 57. 17. *I dwell with him that is of a contrite and humble spirit to reuiue the spirit of the humble, and to giue life to them that are of a contrite heart.* Againe, 66. 3. *To him will I looke that is poore and of a contrite spirit, and trembleth at my wordes.* Lastly, humilitie is the way to eternall

Phil. 2. 8.

Mat. 4. 8.

ternall life. Christ humbled himselfe: & therefore was he exalted of his father. They that would enter into the kingdom of heauen, must be conuerted, & become as little children in respect of humilitie. Wherefore let vs giue our selues now and euermore to serue our God in humbling our spirits before his maiestie. This is the right seruing of God: he respects not the seruice of the multitude, which standes only in the perfourmance of certaine ceremonies, and is nothing but lip-labour.

In Patience we must consider first of all the ground: and that is faith & hope. By faith, I vnderstand that perswasion, whereby we are assured that God is iust in his corrections: wise, imposing the for good endes: and mercifull, not dealing with vs according to our deserts. S. Paul saith, *that afflictions bring forth patience*, not properly of themselves, but because they are ioyned with the sense and apprehension of the *loue of God shed abroad in their hearts*, who are afflicted. Saint Iames saith, *the triall of your faith bringeth forth patience*, that is, faith

Rom. 5. 3. 5.

Iam. 1. 3.

ex-

exercised by afflictions, and prooued to be true faith, causeth patience. Hope likewise is the ground of patience: because, when it is begunne by faith, it is continued and preserued by hope: which makes vs in our afflictions to looke for some ease, or end, or for euerm-lasting life. And therefore patience is called the *patience of hope*. The property ^{1. Thess. 1. 3.} of patience is to moue vs quietly and willingly to yeeld subiection to the hād of God in all our afflictions to the very death, & to moderate our affections by the consideration of the will and pleasure of God. Dauid saith, *Examine your* ^{Psal. 4. 4. & 37. 7.} *selues vpon your bedde and be still: againe, be silent to Iehoua.* Now this is the silence of the heart, wherby without grudging, repining, or rebelling, men subiect their wills, and resigne themseluns to the will of God in their aduersities, and are well content therewith. When Gods hand was heauie on Iob, he worshipped god, and gaue thanks, saying, *The Lord hath giuen, and the Lord hath taken away, blessed be the name of the Lord:* ^{Iob. 1. 20. 2. 10.} auouching also, that we must be content to receiue euill

Mat. 26. 39. 53.

euill things of the Lord as well as good things. Christ our Sauour was the myrrour of all patience: who in his agonie said, *Father let this cup passe from me, yet not my will but thy will be done:* againe he saith, he could praie to his father and he would giue him twelue legions of angels to deliuer him, but he would not, because his fathers wil must be fulfilled.

And this is right patience; the deuill and his angels yeeld subiection to God in their punishments, not freely vpon a consideration of the will of God, but by constraint, because they can no otherwise choose. The child of God in his afflictions yeelds himselfe to the pleasure of God, and will not seeke to be free from them, when he knowes it to be the will of God that he must indure them. As Paul saith, *I haue learned, in whatsoeuer I am therewith to be content.*

Phil 4. 11.

And this practise of patience, is the true seruice of God: & therefore is the promise made, that if we quietly subiect our selues to afflictions, *God offereth himselfe vnto vs as to children.*

Heb 12. 7.

In the Praier of the heart, distinguished

shed from vocall praier, I consider two things. The first is the rule thereof, and that is the will of God: according to ^{2. Ioh. 5. 29.} which we must aske whatsoever we aske. And therefore for euery petition we direct vnto God, we must haue either commaundement or promise, or both. Secondly praier containes in it a double action of the heart. The first is, from touched and feeling hearts to present vnto God the honest desires and the godly sorrows thereof. For these are before God liuely and reall requests. David saith, *The Lord beareth the desires* ^{Psal. 10. 17.} *of the poore.* And Paul, *The spirit maketh* ^{Rom. 8. 26.} *request for vs with groanes that cannot be uttered.* By honest desires, I vnderstand the desire that we may glorifie the name of God, the desire that his kingdome may be erected in our hearts, the desire of obedience to his will, the desire that we may depend on his prouidence for the things of this life, the desire of mercy and forgiveness, and the desire of strength and the presence of god in tēptatiōs. By godly sorrow, I meane griefe conceiued for want of the graces and blessings of God

God before named. The second action of the heart in praier, is by faith to depend on God, and to put our trust in him for the accomplishing of our honest desires. For we must aske in faith, and wauer not. By meanes of these two actions, praier is ^a *the powring out of the soule before God*: and the ^b *seeking of God*, that is of his fauour, prouidence, presence: and our ^c *flying vnto him for refuge*.

In thanksgiuing vnto God, there be two things. The first is a memorie, meditation, and serious acknowledgement of the blessings of God bestowed on vs, specially of our redemption by Christ. The second is, in way of thankfulness to God, to dedicate and consecrate our bodies and soules and all we haue to diuine vses, that is, to the honor and seruice of God. This thing was figured in the sacrifices of the old law, which were first set before the altar, and so presented vnto God, and then afterward were offered vnto him. This dedication is made, when in the intention of our minds, and purpose of our hearts, and in all our affections, we giue vp and

for

Iam 1.7.

a 1. Sam. 1.15.

b Psal. 77.2.

c and 32.6,7.

ROM. 12.1.

set our selues a part to the seruice of God, & this was first done in our baptism, and is continually renewed in the Lords supper.

Thus haue I shewed the heads of the maine and principall worship of God. Nowe we are to be admonished to present vnto God the worship of our spirits in our faith, feare, loue, confidence, humilitie, patience, thankfulnessse of heart. For this cause we must labour to be renewed in the spirit of our mindes. It is neither circumcision nor vncircumcision as Paul saith: it is neither baptism nor the Lords supper; it is neither preaching nor hearing that auaieth, nor the profession of the gospel, but the newe creation in a pure heart, good conscience, and faith vnfaigned, that is the spiritual seruice of God.

1. Tim. 1. 5.

Thus much of the principall worship of God. The lesse-principall is the outward worship of God, standing in sundrie exercises of godlinesse. Of outward worship two things must generally be considered. The first: though it be the lesse principall, yet is it altogether

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4. Cor. 5. 10.

necessarie. We are commanded to loue God with all our strength: and therefore loue must not onely be conceiued in minde, but also testified in the actions of the bodie. God created as well the bodie as the soule: Christ redeemed both bodie and soule: therefore saith Paul, *glorifie God in your bodie and in your spirit.* Christ is an head to the whole man, as well in respect of bodie as soule. For this cause not onely soule but also bodie, must stand in subiectiō to Christ. Paul saith, *with the heart we beleene to righteousness, and with the mouth we make confession to saluation.*

The worship of the bodie is called *A-*doratiō, which stāds in the bowing of the knee, the bending or prostrating of the bodie, the lifting vp of hands or eyes. Here it may be demaunded, whether it may be giuē to any other thing thē god, & how far forth. I answer thus: The gesture of adoration, is properly a signification of reuerence and subiectiō. And therefore adoration may be yeilded to them to whome reuerence, humiliatiō, obedience, or subiectiō is due. Now
Gods

Gods pleasure is, that men shall be subiect first of all to himselfe, and secondly to some of his creatures: but in a diuers kinde of subiection. The subiection which is due to God, is absolute and for himself, first in regard he is a soueraigne Lord of our bodies and soules, and consciences: secondly in regard of the infinite excellencie of his diuine attributes, specially that he is the author and giuer of all good things; that he heares and helpes men euery where calling vpon him in the secrets of their hearts. And the adoratiō that is don for the acknowledgement and signification of these things, is the adoration that is proper to God, & is therfore called Diuine or religious adoratiō. And of it Christ saith, *Thou shalt worship the Lord thy God, and him only shalt thou serue.* The angels refused this adoration, whē it was giuen thē. Daniel chose rather to be cast to the den of the Lyons, then to giue this kind of worship to Darius, or at the least to offer occasion to men to suspect the giuing of it.

Subiection likewise is due to the crea-

tures that are set ouer vs, or aboue vs by God; either by reason of greater gifts bestowed on them, or by reason of the office of gouernment which they beare. And this subiection is not absolute, but in part according to Gods will and for God: that is, to signifie the reuerent regard we beare to the gifts of God, and the order which he hath set amōg men. And the gesture of adoration done to acknowledge and signifie these things, is called *Ciuill adoration*. And according as the degrees of dignitie, by reason of diuersitie of gifts and offices are among men, so are the degrees of honour and the signes of honour or reuerence in gesture, wherefore of the chiefe is the prostrating of the bodie. Vpon this ground it appeares to be the will of God, that man should yeeld subiection, and consequently adoration, onely to creatures that are more excellent and worthie then himselfe. Therefore it is not the will of God, that man shall be subiect to vnreasonable creatures, and giue to them either ciuill or religious adoration, much lesse to images. *Secondly*

ly God will not that we adore the wicked spirits beeing his enemies, adiudged to eternall paines, but that we hold them accursed, as God himselfe doth. Thirdly good Angels, considering they excel men both in nature & gifts, were rightly honoured of the Patriarkes when they appeared: but seeing they appeare not now, as they were wont heretofore, no adoration at all is to be giuen to them. Lastly ciuill or politicke adoration, or the bending of the bodie, without sinne or iniurie to God, is giuen to men that be in office or excell in gifts: and oftentimes is due by the ordinance of God, and can not without sinne be omitted. Thus Abraham honoured the Hittites, Ioseph his brethren, Mephiboseth Dauid: and Paul saith, *Honour to whome honour belongeth.* Of ciuill adoration two caueats must be remembered: one that it must not excede the custome of the countrey, where it is performed: the other, it must be done as to a meere creature, though it be a prince. If it excede in either of these, it inclines to religious worship. Cornelius worshipped not

Gen. 13. & 43.
2. Sam. 9.

Peter as though he had bin a God by nature, for he knew him to be a man: but he worshipped him as one that was by extraordinarie grace exalted aboue the condition of men and angels, as though he had bin more then a man, though not so much as God himselfe: and the adoration that is done vnto him to signifie and acknowledge this condition of his, is disallowed of Peter himselfe. The worship that is done to the Pope is ciuill adoration, inclining to Religious honour. Because the kissing of the foote is not giuen to any man or Prince vpon earth beside: and it is giuen to him as he is vicar of Christ, hauing power to make laws binding conscience, and to forgiue sinnes.

The second point is, that the outward worship doth not please God of it selfe, but by meanes of the inward before described. Againe it is spirituall, not by it selfe, because it stands in bodily actions; but by reason of the inward worship, whence it proceedes, and whereof it is a signe. Moreouer beeing seuered from inward worship, it is worship in shew,
not

not worship in truth. If the eye be euill,
the whole bodie is darke. Christ biddes
the Pharisies to wash the inside of the
cuppe and platter, and then all shall be
cleane. To the vncleane their very mind
and conscience, and all things els are
vncleane.

Mat. 6. 23.
& 23. 26.

The outward worship of God, is ei-
ther generall to all, or speciall to some.
Worshippe common to all, is either
Church-seruice, or household-seruice.
Church-seruice is that which is perfor-
med publickly in the congregation of
the people of God. The ground of this
worship is, That we separate not onely
from Idols, but also ioyne our selues to
the true Church and people of God.
For the Church of God vpon earth is
the kingdome of heauen in which righ-
teousnes, peace of conscience, and ioy
in the holy Ghost, with all blessings els,
are to be found: and out of it is nothing
to be found but shame and confusion.
Againe the Church of God vpon earth
is as it were the suburbs of the citie of
God, and the the gate of heauen: and
therefore entrance must be made into

A.C. 1. 47.

2. Chron. 11. 16.

A.C. 2. 14.

heauen in and by the Church. Hence it is that Luke saith : *And the Lord added to the Church frō day to day, such as should be saved.* When Ieroboam erected golden calves in Dan and Bethel, priests and Leuites, and such as set their hearts to seeke the Lord, ioyned themselues with Iuda and Hierusalem. And thus also must we do so oft as we liue among Idolaters and superstitious persons.

Church-seruice stands in 4. things, *the doctrine of the Apostles (as Luke calleth it,) fellowship, breaking of bread, and prayer.* By *Doctrine* I vnderstand the hearing of Apostolicall doctrine preached, or the frequenting of sermons. Of it two things are to be taught, first the necessitie, and then the manner of hearing. The necessitie of this dutie appeares by sundrie reasons. First of all, the hearing of the word of God preached by the Ministerie of man, is an ordinance of God. The Israelites at mount Sina say vnto Moses, *Speake thou vnto vs, and we will heare thee: let not the Lord speake vnto vs least we die.* Exod: 20. 19. To this request of theirs, the Lord yelds first

first his approbation, *They haue spoken well*: and then his promise: *I will raise them vp a prophet from among their brethren like vnto thee, & I will put my words in his mouth, and he shall speake vnto them all that I shall command him.* Deut. 18. 17. v. 18. Indeepe these words are spoken directly & principally of Christ: yet other prophets and teachers must together with him be vnderstood: because so much was the request of the Iewes. And if it be not so, I see not the reason of adding the words following, *The prophet which shall presume to speake a word in my name, which I haue not commanded; or to teach in the name of other gods shall die.* A. 1. 21. Because these things are not incident to Christ. Thus then (as I take it) the hearing and preaching of the word by man, was ordained and founded by God himselfe in Mount Sinai. This ordinance Christ renewed, when he said, *The Scribes and Pharises sit in Moses chaire, Heare them.* Math. 23. 2. And that this ordinance must so continue to the end of the world, the prophet Isai teacheth. *In the last daies the mountaine of the house of the Lord shall be prepared*

Mat. 1. 3.

pared in the toppe of the mountaines — :
 and many people shall goe and say, Come let
 vs goe up to the mountaine of the Lord, to
 the house of the God of Iacob: and he will
 teach vs his waies, and we will walke in
 his pathes. Secondly, the preaching
 and hearing of the worde of God is a
 common & vsuall meanes of god to be-
 gin & to confirme faith and all graces
 of God that depend on faith, and conse-
 quently to worke our saluation. Rom. 1.
 16. The gospel is the power of God to salua-
 tion to all that beleene. v. 18. from faith to
 faith. And c. 10. v. 14. Howe shall they call
 on him, in whome they haue not beleened?
 and howe shall they beleene in him of whom
 they haue not heard? and how shall they
 heare without a preacher? 1. Cor. 1. 21. It
 hath pleased God by the foolishnes of prea-
 ching to saue them that beleene. That we
 may be saued, we must haue a speciall
 faith: speciall faith requires a speciall
 worde: and the written word beeing o-
 therwise generall, is made special by ap-
 plication: and this application is effe-
 ctually made by the ministerie of the
 word: in which men called thereto, ap-
 ply

ply particularly to the consciences of their hearers the commandements and the promises of God, and that in the name of God. By this it appeares of what weight and moment this ordināce of God is. Thirdly, vnlesse a man be borne anew by the holy Ghost, he cannot enter into the kingdome of heauen: and the hearing of the word preached is the meanes of this newe birth. 1. Cor. 4. 15. *In Christ Iesus I haue begotten you through the gospel.* Gal. 4. 19. *My little children of whome I trauell in birth againe untill Christ be formed in you.* And hereupon the word of God is called the *immortall seed*. The hearing therefore of the word is not (as many thinke) a matter of indifferencie. Fourthly, the hearing of the word is a note of seruice & subiection to God. Ioh. 8. 47. *He that is of God heareth Gods word.* And 10. 27. *My sheepe heare my voice and followe me.* Fifthly, the want of the preaching & hearing of the worde, is one of the great curses of God vpon earth. Salomon saith, *Where vision faileth, the people are made naked.* The greatest famine of all
faith

Amos 3.11.

Luk. 10. 16.

Mat. 16. 19.

6. King. 4. 23.

saith the prophet Amos, is the famine of hearing the word of God. Ose saith, *the daies of visitation are come, the daies of recompence are come: Israel shall knowe it:* But why? marke what followes: *the prophet is a foole: the man of the spirit is mad, for the multitude of their iniquities.* Sixtly, the preaching of the word is a meanes to beat downe the kingdome of the de- uill, and it is the key of the kingdome of heauen. When the disciples returned from preaching in Iudea, Christ saith, *that he saw Satan fall downe from heaue like lightning.* And promising to Peter authoritie to dispense the word, he saith, *I will giue to thee the keyes of the kingdome of heauen.* Lastly it is the old and ancient practise of the people of God to frequēt and heare sermons. When the Sunamite craued leaue of her husband to goe to the prophet, he said, *wherefore wilt thou goe to daie? it is neither new moone nor sab- bath daie.* Hence it appeares to be the auncient practise, to resort to the pro- phets vpon Sabbathes and other daies. And the prophet Isaie foretels, what shall be the practise of men in the newe Testa-

Testament, who shall say, *come let vs goe* ^{Isai. 2.}
up to the mountaine of the Lord, for he will
teach vs his waies, and we will walke in his
statutes.

To put the matter out of question, I will answer the principall obiections that are made against this ordinance of God: and they are made either by the heretickes called *Enthusiastes*, or by the common multitude. The *Enthusiastes* alleadge on this manner. First, say they: No creature can worke faith, and regenerate vs: the worde preached is but a creature: for it is no more but a sound consisting of letters and fillables: and the vertue of it can be no more but signifie to vs the will of God. I answer thus: the word preached and the right vse of it, must be distinguished. And the right vse of it is, when we vnderstand it, meditate thereon, endeauour to beleue and to obey it. Nowe the word preached is of force, not simplie because it is preached and vttered, and the sound thereof comes to our eares; but because when it is preached, we heare it by the blessing of God, with docible, attentue,
and

and tractable hearts. And the word whē it is rightly vsed, is no principall cause of faith and regeneration, but onely an instrument. And it is not an instrument, because it hath vertue in it to worke faith and to regenerate, as a medicine hath to heale the bodie (for then it shuld be a naturall instrument) but it is an instrument in this respect, because when we heare & meditate on the word, God withall giues his spirit to worke that in vs which the word signifieth and testifieth, and to make vs not onely to heare with our bodily eares, but also with the eares of our heartes by yeelding subiection. The Lord saith, *my spirit that is upon thee, and my words which I haue put in thy mouth, shall not depart out of thy mouth.* Nowe by reason of this coniunction betweene the word and the spirit, in that the word by the senses conuaies to the mind that which the spirit works in the heart: the preaching of the worde is said to be an instrument of grace, and no otherwise. Secondly it is objected, that the preaching of the word serues for the conuersion of the elect: and that

no

no man knowes who be elect:whereupon they say that all exhortations to repentance are in vaine. I answered two things:the first, that the minister of the word in preaching is in the iudgement of charity to presume that all his hearers be elect,leauing all secret iudgements to God. Thus Paul in his Epistles calls the Ephesians, Philippians, Thessalonians, &c. Elect. The second is, that the word preached serues indeede principally for the calling and conuerſion of the elect, but not onely. For it serues also for the hardening of obstinate sinners, and for the taking of all excuse from them that are not elect. The Lord saith to the prophet Isai, *Goe and say to this people, ye shall heare indeede, but ye shall not vnderstand: make the heart of this people fatte, make their eares heauie, and shut their eies, least they see with their eies, & heare with their eares, and vnderstand with their hearts, & conuert, and he heale them.* And we may not maruaile at this, that the word shold be the meanes of the conuerſion of some, and an occasion of hardening others. For they which are hardened deserue

Eph. 1. 4.
1. Thes. 1. 4.

Isai. 6. 9.

serue to be hardened: and God wil haue mercie on whome he will haue mercie. Thirdly it is obiected, that they which are ordained to saluation, shall be saved, whether they heare the word preached or no: and consequently that there is no such neede of hearing. I answer, it is false which is said. They which are ordained to life euerlasting cannot but heare the word. They which are ordained to the ende, are likewise ordained to the means which tende to that ende. Whome God hath predestinate, them he hath called. And as many as be ordained to eternall life, shall beleue in Christ. In the counsel of God, the ordination of the means is as certaine as the ordination of the ende. The fourth obiection is this. The hearing of the worde is vnprofitable without the spirit of God, which is not giuen to all: therefore we must waite till we receiue the spirit: and then afterward heare. By the like reason we might refuse, meate, drinke, apparell, and all meanes that serue to preserue life. For without the blessing of God they are all vnprofitable: and therefore according
to

Rom. 8. 30.
Act. 13. 48.

to this wicked counsell, we should first of all waite till we feele the blessing of God in our bodies: and then afterward should we vse the means. And this were to commit murder. For we must vse the meanes first, and then in the meanes shall we finde the blessing of God. Lastly, it is objected, that the ministers of the newe testament, are not ministers of the letter, that is, (as they say) of the written and vttered word. I answer, that by the letter we must vnderstand the bare law without the gospel; and it is so called because it was written by the finger of god ver. 7. in tables of stone. 2. Cor. 3. 6.

Obiections of the common people are many. First say some, if Christ himselfe would preach, or an angel from heauen, we would heare, but seeing men like to our selues speake vnto vs, we care not so much for hearing. First of all, I answer, it is the ordinance of God that men should speake in his roome or stead, and that their doctrine should be accepted, as if the Lord himselfe spake. *Luk. 10. 16. he that heareth you heareth me: he that despiseth you despiseth me. 2.*

Cor. 5. 20. we are imbassadours for Christ: as though God did beseech you through vs, we prae you in Christs stead, that ye be reconciled to God. Paul commendes the

1. Thess. 2. 3.

Thessalonians, that they receiued his doctrine not as the word of man, but *as the word of God:* and he addes, *that it was so indeede.* Againe it is the will of God

2. Cor. 4. 7.

that the treasure of his word, should be deliuered to vs in earthen vessels, that all glorie might be giuen vnto him. Lastly, it was the mind of some in Corinth that they would heare none but Christ: and

1. Cor. 1. 12.

for this Paul condemnes them. Secondly there be others that say, that they can read the bible in their houses: and that there be the most perfect sermons of Christ and the Apostles: and hereupon they say that they can as well serue God at home, as they which heare all the sermons in the world. To this I answere, first that the sermons of Christ though they be most perfect in themselves, yet are they not so profitable vnto vs, till they be explained and applied to our consciences in the ministerie of the word: as a loafe of the finest bread is vnfit for
nourishment

nourishment till it be quartered and shiued out vnto vs. Secondly the publike preaching of the word is a part of the publike seruice of God: as Paul testifieth, saying, *Whome I serue in the spirit* Rom. 1.9.
in the gospel of his sonne. Therefore men may not at their pleasure lie lolling at home: but they must ioyne themselves to the congregation and serue God in the gospel of the Sonne. Thirldly there be others that say, or at the least thinke; that they haue knowledge enough: and therefore neede not heare and frequent sermons. But such must vnderstand, 1. Cor. 11. 13.
Eph. 4. 13.
that they know but in part: that the ministerie of the word serues to build vs vp til we become perfect men in Christ; and that is not till after this life: that the preaching of the word serues to teach not onely knowledge, but also practise of our knowledge: and in this latter respect all men must be hearers. Fourthly some alleadge, that sermons be sometime erronious, and consequently occasions of errours: & that there is no such thing, that comes by reading: therefore, they say, they wil content themselves with

1. Thess. 5. 20.

vers. 21.

reading. To this Paul answers, *Despise not prophesie*. And whereas some might object, that prophets teach falsehoods oftentimes, he addes further in way of answer, *Prooue all things, hold that which is good*. Againe, if by reason of the defects of teachers, preaching should be abolished, then Reading both publicly & priuately, though it be an ordinance of God, should much more be abolished. For in reading there is sometimes misreading, sometimes no vnderstanding, sometimes misunderstanding, sometimes misapplying of the word read: and all these defects are helped by preaching. Fifthly some say, that if they should frequent sermons, they should be accounted precise, and be mocked for their labour. But we must know, that whosoeuer is ashamed of Christ, and of his word, the heavenly Father will be ashamed of him in the day of iudgement. It was Nicodemus fault, not that he came to Christ, but that he came to him by night, being ashamed openly to professe himselfe to be a disciple. Again others say, that there is no good that comes

comes by sermons : because they say , there is none worse then they that are common hearers of sermons. I answer, this badnesse is not the fault either of preaching or hearing , it is onely the fault of the persons that heare . There are none worse then such as be common frequenters of tauernes : and yet the buying , selling , and drinking of wine is not vnlawfull. Such as were hearers of the sermons of our Sauour Christ, were of foure sorts : three of them bad, and one onely good. Lastly, some say they will prouide for their bodies, and leaue their soules to God. But the commandement of Christ is, *Seeke first of all the kingdome of God and his righteousnes.* By this which hath bin said, it appeares, that we are all bound in conscience to frequent sermons so oft as libertie, abilitie, and opportunitie serues : and that they greatly offend God , that seldome or neuer frequent the congregation, but giue themselues libertie for hearing to doe as they list: and such ought to be reformed by the authoritie of the Magistrate.

Thus much of the necessitie of hearing: now followes the manner of hearing. In the right hearing of the word, two things are required. The first, that we yeeld our selues in subiection to the word we heare: the second, that we fixe our hearts vpon it. For God dealeth with vs in and by his word. And therefore the honour we doe to God, must be done with reuerence, and respect to his word. Subiection to God must be yeelded in giuing subiection to his word: and our cleauing vnto God must be by fixing our hearts vpon his word. Subiection to the word is prescribed, when Paul saith, *Let the word of God dwell in you plenteously.* Now, it dwells in vs, when we keepe it in memorie, and with all giue vnto it a soueraigntie and superioritie ouer vs, suffering our selues to be ruled by it. Subiection is yeelded by faith, feare, humilitie.

Col. 3. 16.

Faith, is to giue credence to the whole word of God when we heare it, whether that which we heare be promise, commandement, or threat. For this Paul commendes the Thessalonians, that

that they receiued the word *with much assurance*. Without this faith, the word is but a dead letter. Whē the old Hebrues heard the word, it was not profitable vnto them, *because it was not mixed with faith*. 1. Theff. 1. 5.
Hebr. 4. 1.

Feare likewise in respect of the word which we here, is required. It is the right feare of God, to feare God in his word; and to auoide the breach of it. The prophet Isai saith, that the Lord hath respect to them that are of contrite heart, *and tremble at his word*. Isa. 66. 2.

Humilitie in hearing is necessarie, that we may humble our selues before god, by means of the word we heare. In this regard S. Iames bids vs receiue the word of God with *meekenes*. When Iosias heard the Law read, his heart melted within him, and he humbled himselfe. The Iewes at the sermon of Peter, cried out, beeing pricked in their hearts, *Men and brethren, what shall we doe to be saued*. 1. am. 1.
2. king. 22. 19.
Act. 2. 37.

To come to the second point. Our hearts are fixed on the word of God, two waies. First, when we make it our
O 4 treasure

treasure by louing it aboue all things, & by placing our principall delight in it. Consider the example of Dauid: *The Law of thy mouth (saith he) is better vnto me then thousands of gold and siluer: and, Oh, how doe I loue thy law, it is my meditation continually.* And he that will be a good hearer, and make any proceeding in the schoole of Christ; must in the true affection of his heart preferre the law of God aboue all earthly things.

Iud. 20.

Psal. 119. 24.

Againe, we fixe our hearts vpon the word, when we make it our stay and foundation to build our selues vpon it. Thus Iude bids vs *build our selues on our most holy faith*, that is, vpon the word of God beleeued. The world, in which we liue, is like a troubled sea: in it we find no stay or footing for our selues: therefore we must lift vp our hands to the word of God and make it our stay or foundation. It is a foundation two waies. First, of our actions. Thus Dauid said, that the statutes of God are the men of his counsell. When Rebecca felt two twinnes to striue in her wombe, shee went streight to *ask the Lord*, that is, the prophet

prophet of the Lord. And the like must we doe for all our actions. Furthermore, the word and doctrine of saluation is the foundation of our comfort both in life and death. Remember Psal. 119. 49, 50. (saith Dauid) *the promise made to thy servant, wherein thou hast caused me to trust: it is my comfort in my trouble. For thy promise hath quickned me.* Paul saith, that Rom. 15. 4. the hope we conceiue, is by patience & the comfort of scriptures. God hath made promise of his presence, fauour, aide, and protection in life and death, to them that trust him in his word: in this must we stablish our hearts in all our sorrowes and troubles, and against the feares of death and damnation.

Thus much of the first part of the publike worship of God in the hearing and frequenting of sermons: the second followes, namely, Fellowship.

Fellowshippe is a worke of mercie, standing in the reliefe of them that be in neede. And it is an excellent part of the worship of God: as he himselfe testifieth. *To doe good and to distribute forget not: for with such sacrifices God is wel pleased.* Hebr. 13. 16.

Act. 10. 4.

sed. The almes of Cornelius did ascend vp in the presence of God in heauen, as incense.

For the better vnderstanding of this fellowship, I will consider fīue things. Who must relecue? how relieue must be giuen? and how many waies? in what order? and with what minde?

For the first, the scripture makes two kinde of men; one that haue possessions, and are giuers; the other, such as be in neede, and are receiuers. And there is no third sort mentioned in the word. For all must either be giuers or receiuers. The man that gets his liuing with the labour of his hand, *must labour for this ende, that he may haue to giue to him that needeth.* The poore widow cast her mite into the treasure. Christ was poore, and yet he gaue almes. Such as could not bring vessels of gold to the building of the Tabernacle; yet, if they brought goates haire and rammes skinnes, it was accepted. And they which are of any abilitie at all, be it neuer so small, should giue something be it neuer so little, in regard that releefe is
the

Eph 4. 23.

Luk. 21. 3.

Ioh. 3. 19.

the honouring and worshipping of God.

For the second, How much? I answer two things. First that euery particular man must giue according to his abilitie, and if neede require, beyond his abilitie. 2. Cor. 8. 3. 2

Paul commendeth the Macedonians for their liberalitie. For (saith he) *to their power (I beare recorde) yea beyond their power they were willing.* And where he saith beyond their abilitie he sets downe a caueat afterward: *Neither is it that other men should be eased and you grieved.* The vers. 13.

The second point is, that euery Bodie or church yeeld a sufficiencie of releefe to their owne poore, and that from themselves if it be possible: if not, by helpe from others. And this Paul teacheth, when he requires, *that Churches be not charged to the end that there may be sufficient for them that are widowes indeede.* 1. Tim. 5. 16.

And that there alwaies be a sufficiencie, three caueats must be obserued. The first, that they which can labour, must be forced to labour, and if they will not, they must not be releued: This is the 2. Thess. 3. 10.

Abilitie

2 Thesl. 4. 12.

Luk. 12. 33.
Psal. 112. 9.

Act. 2. 45.

tie to labour in his kind is as good as land and reuenewes ; and therefore the neglect of labour is as much to the hurt of Church and common wealth , as the contempt of gold, siluer , land. Againe the Lord requires that men labour for this ende , that *they may eate their owne bread, and that* (as much as possibly may be) *nothing be wanting vnto them.* The second is, that vaine and superfluous expenses in feasting , costly apparell , and gaming be cut off. For by these things men disable themselues to doe the good they ought to doe. The third is , that in extreame necessitie, when there is no other way of releife, men must sell their goods that the poore may be releued. Thus must the commaundement of Christ be vnderstood , *Sell that which you haue and giue almes.* And the Psalme, *The righteous hath disperfed and giuen to the poore.* And in this case did they of Hierusalem sell their possessions & giue to euery man , according as they had neede.

Touching the third point , there be three waies of releeuing. The first is, the giuing

giuing & bestowing of any part of our owne goods: and this is commonly called *almes*: and it is to be giuen for the releefe of such as want both possessions and abilitie to helpe themselves by labour. The second is, *Free-lending* of goods or money to such as can liue of themselves in part, if they be thus helped. This dutie hath the Lord straightly Deut. 15. 7. commaunded in respect of the poore, Luk 6. 35. that they borrow freely, and borrowe sufficient. But alas, this worke of mercy is little or nothing regarded. If there be hope of any thing to be lent, the rich presently seaze vpon it with their interest: so as there is no place for the request of the poore. The third way of releife is to forgiue dues and debts to them that are fallen to decay without their owne default. Reade and consider the practise of Nehemias. cap. 5. v. 9.

The fourth point is, what order is to be vsed in releeuing. The answer is, that the poore may not be suffered to gather their almes from dore to dore by begging. For this is a proclamation to the world of mens hardnesse of heart and want

want of charitie, when releefe is not to be had but by crying and calling. Again in the almes that is obtained by begging no proportion is obserued: for the bold and instant begger gets all, and the rest haue little or nothing. Lastly, to suffer wandering and begging for releefe is to set vp a schoole of idlenesse. For when it is knowne that the poore may be suffered to begge, all thought of taking paines for a living by many is laid aside, and begging is made an occupation, and beggers shall haue their Apprentises as men of Trade; as it hath beene heretofore. What then is the right order of disposing releefe? I answer, that cōuenient releefe must be collected, & accordingly deuided to the poore by fit and able men. Among the Iewes, tithes and offerings for the poore were brought into store houses, and into the treasurie of the Temple: that they might afterward be deuided according to euery mans need. Possessions sold to relecue the poore in the primitiue Church, were laid downe at the Apostles feete. And the Apostles mooued by the spirit of God set downe
this

Deut. 14. 24.
Nehem. 10. 39.
Luk. 21. 1.

this order, that wise & godly men must be chosen to gather and dispense the reliefe of the poore. By Gods prouidence like order is established in this our Church and land: and because it is the ordinance of God, all men must seeke to further it: and they that shall neglect their dutie herein wittingly and willingly, are not in this point friendes of God and their countrie.

The last point is, with what minde must we giue reliefe? I aunswere: first, with a thankfull mind to God. For we must consider that God hath giuen Christ to vs: and hereupon in way of thankfulness we must giue our selues, our bodies, soules, goods, and all we haue to God for his honour and glorie. And hauing thus dedicated and giuen our selues to God, then shall we be able to giue part of our goods in way of reliefe to the poore. Paul commends the Macedonians for their rich liberalitie. But what was the ground of it? They gaue *their owne selues* (saith he) *first to the Lord, and after vnto vs by the will of God.*

After the cōuersion of Tyrus, the man-

chaste

Isai. 53. 18.

2 Cor. 13. 3.

Isai. 58. 10.

Heb. 13. 3.

Mat. 6. 7.

chandise and the gaine thereof is sanctified to the Lord. And what of this? marke what the prophet addeth: *Her merchandise shall not be laid up and kept in store, but it shall be for them that dwell before the Lord to eat sufficiently, and to haue durable clothing.* Secondly, releefe must be giuen in loue: because the poore be our flesh. *If a man giue all his goods to the poore, and haue no loue it is nothing,* saith S. Paul. Thirdly in releefe there must be pittie and compassion. The prophet Isai saith, *we must plucke out our hearts to the hungrie.* And we are commaunded to remember them that be in bondes as though we were bound with them, and them that be in affliction, as if we were afflicted with them. Fourthly, releefe must be giuen in simplicitie. Rom. 12. *He that distributeth in simplicity.* Nowe simplicitie is, when in this action we aime neither at profit nor praise, but onely intend to please and obey God. To this purpose saith Christ, that when we giue our almes, *the left hand must not knowe what the right hand doth.* Because we may not seeke to please our selues or

men in our almes, but simply to ap-
 prooue our hearts to god. Fifthly cheere-
 fulnesse is required. The Lord loueth a
 cheerefull giuer. Paul bids rich men that
they be readie to distribute and communi- 1. Tim. 6. 18.
cate. To this purpose Salomon saith, *Say*
not to the neighbour; goe and come againe Prou. 3. 28.
to morrow, and I will giue it thee; if thou
hast it now. And Iob saith, that he neuer Iob. 31. 16.
 restrained the desire of the poore; nor
 made the eie of the widow to faile. The
 sixt thing required is bountifulnesse, Deut. 15. 11.
 which the Lord commaundeth by bid-
 ding vs to open our hands to the poore:
 and promising plentifull rewarde. He
 that *soweth in blessings*, that is, plentifully,
shall reape plentifully. The seuenth is iu- 2. Cor. 9. 6.
 stice, whereby we giue releefe of our
 owne. Mercie will not stand with iniu-
 stice: and the Lord bids vs deale our
owne bread to the poore. The last thing is, Isai. 58. 7.
 that releefe must be giuen not in hypo-
 crisie but in trueth. 1. Ioh. 3. 18. *Let vs*
not loue in word neither in tongue onely, but
in deede and trueth. Saint Iames notes it Iam. 1. 16.
 as a vaine thing to say to the hungrie &
 naked, warme your selues and fill your

bellies, when as things needefull are not giuen them.

Thus much of releefe : nowe we are to be exhorted to practise this dutie before said and that in the manner before prescribed. Inducements hereto are many. First it is the commandement of God to giue releefe : and for the better inforcing hereof, he hath added his promise, *Blessed are the mercifull for they shall obtaine mercie:* and his threat, *There shall be iudgement mercilesse to him that shewes no mercie.* Hereupon the sentence of condemnation shall proceede according to the neglect of workes of mercy: *I was naked and ye fedde me not: I was hungry and ye clothed me not, &c. goe ye cursed into hell fire prepared for the deuill and his angels.* The second inducement to giue releefe is from the excellencie of the worke, & that in sixe respects. First of all, Releefe is the best kind of thrift or husbandrie that is: *He that sowes plentifully shall reape plentifully,* saith the Lord. Where the poore are compared to ground readie dressed and tilled to our hands, without any cost or labour on
our

Mat. 5. 7.

Lam. 2. 13.

1. Cor 7.

on our parts: and our releefe is seed cast
 vpon this ground: and for our paines in
 sowing of it, we are promised by God
 to reape the whole croppe our selues.
 Secondly giuing of almes is not giuing
 but lending, and that to the Lord, who Prou. 19. 17.
 in his good time will returne the gift
 with increase. Thirdly releefe is the best
 exchange that can be: for thereby we
 change an earthly treasure into heauen-
 ly, as our Sauour Christ, *Giue almes ---:* Luk. 12. 33.
and lay vp treasure in heauen. Fourthly,
 releefe is a token or signe of Gods mer-
 cie to vs ward. Salomon saith, *By mercie*
and truth finnes are forgiven: that is, with- Prou. 16. 6.
 in our consciences, we know them to
 be forgiven. And in this sense Paul bids
 rich men, *lay vp a good foundation against*
the time to come: not because our saluati- 1. Tim. 6. 19.
 on is founded on the works of mercie;
 but because by them we are to make our
 saluation sure and certen vnto vs. Christ
 bids vs make friendes of the mammon Luk. 16. 9.
 of iniquitie, that they may receiue vs
 into the euerlasting Tabernacles: & this
 they doe, when they pray for men that
 are mercifull, and giue testimonie of
 them,

them, that they are such as are to enter into the kingdome of heauen. The mercie and bowells of compassion that is in vs, is as it were a print and stampe of the mercie of God set in our hearts: and therefore by the little sparke of mercie in vs, we know the fulnes of his mercie. Sixthly, by giuing releefewe come to a right vse of our goods: *Giue almes*, saith Christ, *and all things shall be cleane vnto you*: that is, whereas you are giuen to couetousnes and oppression, repent hereof, and testifie your repentance by almes deedes: then shall this sinne of couetousnes be redressed, wherewith your liues are defiled, and ye shal likewise haue the pure vse of your goods, which now you want. The physitian sometime speakes in like manner: Your disease comes of fulnes, abstaine or fast, and you shall be well. Lastly, releefe some times is a meanes of satisfaction to men. For restitution is a necessarie worke of repentance. And when it is vncerten to whom restitution is due, by almes we are to make a supplie thereof. Thus Daniel saith to Nabcuchadnezzar, who had enriched

Luk. 11. 41

riched himselfe by oppression, O king. Dan. 4. 24.
 breake off thy sinnes by mercie. Zacheus in
 his cōuersion restored fourefold for all
 his knowne oppressions and deceits, &
 because many of them were forgotten
 or vnknowne, therefore in way of some
 recompence, he gaue halfe his goods to
 the poore. By the consideration of these
 and many other excellencies of this
 worke, we are to stirre vp our selues to
 releefe. The third inducement is from 1. Cor. 3. 9.
 examples. Christ beeing the fountaine
 of riches, became poore to make his e-
 nemies rich. When the marchants of
 Tyrus repented, they left off to hoard Isa. 23. 18.
 vp riches and gaine, according to their
 old manner, and dedicated them to ho-
 ly vses, and part thereof to the poore.
 Like was the mercie of Iob, and the Iob 31. 16.
 mercie of the beleeuers of the primitiue
 Church, who in the case of extreame
 necessitie, sold their goods and gaue to
 euery man as he had neede.

To excuse the neglect of this dutie,
 men haue sundrie shifts: some say, they
 are poore and haue but little: and there-
 fore they can giue no releefe. But such

2. Cor. 8. 12.

Prov. 13. 27.

Ecclesi. 11. 2.

Mal. 3. 17.

must know, that if there be a willing minde, a man is accepted according to that he hath, and not according to that he hath not. The widowes myte giuen of her penurie, was more respected of Christ then the aboundance of the rich. Others plead, that if they shall vse to giue releefe, they shall want themselves. I answer, No: for Salomon saith, *they that giue almes shall not want:* and againe; though the goods we giue seeme to be lost, and as it were cast into the sea, yet shall they be found againe. Some againe say, they must spare for their children: I answer with Dauid, *The righteous shall not be forsaken, nor their seede begge their bread.* One man may, as Lazarus, but not both the righteous and their seede. Such as set their hearts to gather for their children, withdraw themselves commonly from releeuing the poore: and by this meanes bring a curse vpon their owne goods. And for the execution of this curse, some one or other of the posteritie riotously makes hauocke of all. Some againe there be that will giue no almes, because the poore are lewd

lewd and wicked and idle, and abuse
their almes. I answer thus: When Paul
had saide, that idle persons which will
not labour must not eate, he addes one
thing further, *that we must not be wearie*
of well doing. And though it so fall out,
that the tongues of the poore curse vs,
yet if we relecue them, their loines (as
Iob saith) shall blesse vs. 2. Thess. 3. 12.
Iob 31. 10.

The third part of Church-seruice is
tearmed by S. Luke, *Breaking of bread.*
Wherby two things are signified, feasts
of loue, which the first Christians ob-
serue, and the vse of the Lords supper at
the ende thereof: which in the N. Test,
as also baptisme is a part of the seruice
of God. And of it two things must be
considered, the necessitie and the man-
ner. The necessitie of vsing the Lords
supper according to the custome of the
Church whereof we are members, ap-
peares, because it is a part of Gods wor-
ship, and because we are bound to it by
commandement, *Let a man proue him-
selfe, and so eate of this bread and drinke*
of this cuppe. In the olde testament, he
that had neglected to eat the Pasleouer, 1. Cor. 11. 28.
Numb. 9. 13.

hauing libertie and opportunitie so to doe, was cut off from the people of God. Now, looke what regard was had of the Pasleouer in the old testament, the same must be had of the Lords supper in the new Testament.

By this which hath bin said, a double abuse is discouered. The first, that men depart the congregation in the time of the administration of Baptisme, as though it were no part of Gods worship, and nothing concerned them. The second is, that men take libertie to themselves to receiue the Lords supper as oft & as seldom as they list; as though it were a thing indifferent, that might be done or not done. They alleadge for themselves, that they are not in charitie, or that they are fallen into some one sinne or other: and therefore if they should communicate, they should eate iudgement to themselves. I answer, if they be out of charitie, they should reconcile themselves to God and men, & being fallen into any sinne, they should renew their old repentance without delay, and so come to the Lords table: and
by

by abstaining, they doe nothing els but double their sinne. For they continue in their olde finnes, and breake the commandement of God touching the vse of the Sacrament.

The right manner of vsing the Lords supper stands in three things. The first, is the obseruing of the institution without addition, detraction, or chaunge. The second is, that the communicants must bring not onely a true faith, and the first initiall repentance, but also a renewing of them both in respect of new and daily finnes. The Corinthians, had both faith and repentance, yet because they failed in this point of the renouation of their faith and repentance, they are saide many of them to be vn-worthy receiuers and to eate iudgement to themselues. The third thing is, that the Sacrament must be applied to his right end. And therefore it must be v-sed as a meanes to lead vs to Christ, as a meanes to confirme our faith in him, as a signe of thankfulness to God, and as a meanes to increase loue among men. Thus is the Lords supper euermore to
be

be vsed. Hence it follows, that it is greatly profaned and abused in the Church of Rome. For it is vsed onely in one kind against the institution, and it is applied to superstition against the right end, in that it is made a meanes to conferre grace, and that by the very worke done.

The fourth part of Church seruice is *publike praier*, at which all are to be present and to assist in the congregation. For this is a due or a debt which we owe vnto God: as David saith, *Praise waiteth for thee in Sion, and to thee shall the vows be performed.* To this hath God annexed the promise of his presence: *If two or three be gathered together in my name, there am I in the midst of them.* The petition of an whole corporation iointly together is more effectuell then the petition of one single man: and so the prayer of the congregation is of greater force then the prayers of priuate persons. In this regard David saith, *that the Tabernacles of God are most amiable vnto him, and that he had rather be a doore keeper in the house of God, then dwell in the tents*

Psal. 65. 1.

Mat. 18. 20.

Psal. 84. 10.

sents of ungodlinesse. Zacharie foretelleth the practise of true belecuers in the newe testament, saying, *they that dwel in* Zach. 8. 25
one cittie shall goe to another saying, vplet vs goe and prate before the Lord, and seeke the Lord of hosts: I will goe also. And this hath bin accordingly accomplished. For Christians of the primitiue Church contented themselues with any place so they might haue libertie to assemble AQ. 16. 13.
 themselues to pray vnto God.

The manner of our assisting in publicke praier is this. Ministers in teaching are the mouth of God to the people: & in praying they are the mouth of the people to God, and therefore must the people in seruent affection list vp their hearts vnto God, and in minde giue assent to the prayers made in the name & behalfe of the congregation by their teachers: and for this cause it is, that we are all to say, *amen.* 1. Cor. 14. Hence it appeares to be a fault, to depart the congregation in the time of praier: to sit and thinke nothing as though we had no soule: to haue our mindes drowned in worldly affaires, and to be wandring to and fro.

Thus

Thus we see that Church seruice stands in the right maner of hearing the word, of praying, vsing the Sacraments, and workes of mercie. Hereupon many are to be aduertised to amend and acknowledge their ignorance, who thinke that if they say the beleefe, tenne commandements and the Lords prayer, when they are in the congregation, God is serued and worshipped of them, to the full; though otherwise they profit little or nothing by the word, prayer, or Sacraments.

Thus much of Church-seruice: now followes household-seruice. Of it three things are to be considered. The first is, that of necessitie in euery family worship and seruice is to be directed vnto God. This is the commandement of God, *Lift vp pure handes in euery place*; and therefore in the familie. Zacharie foretelleth, that when God shall powre forth the spirit of grace and prayer vpon men in the latter daies, *then euerie family apart shall mourne for their sinnes*, whereby they haue crucified Christ. The place where Adams family assembled

6. Tim. 2. 8.

Zach. 12. 10.

bled is called *the face of God*; because ^{Gen. 4. 14.} there they praied vnto God and offered sacrifice, & there likewise he testified his fauour and presence to thē. Iosua saith, *I and my household wil serue the Lord.* ^{Cor- Iosu. 14. 15.} nelius feared, that is, serued god with his whole houthold. ^{Act. 10. 2.} Paul saith, Priscilla & Aquilla salute you and the Church in their ^{1. Cor. 16. 19.} house. Nowe the Church is said to be in their house, not onely because it was the place of the congregatiō, but because in regard of gods worship, it was, as it were, a little Church. A family cannot stand without the blessing and protection of God: and this blessing is annexed to the worship of God. For godlinesse hath the promises of this life and the life to come. Lastly the families in which God is not worshipped, are no better then companies and conspiracies of Atheists. For this is one propertie of an Atheist not to cal vpon God. Let all such persons marke this doctrine, that thinke ^{Psal. 14. 4.} it sufficient, if they pray in the congregation.

Though it be thus necessarie (as we see) that God be worshipped in euery family

family apart: yet is the time, and place, and manner of this worship, left free to the Christian wisdom and discretion of men.

The second point to be considered is concerning the parts of this worship, and they are two, *Instruction* and *prayer*. Instruction standes in teaching & learning, and it is called by Paul the *Instruction and information of the Lord*.

Eph. 6. 4.

Instruction must be of three things. First of the commaundements of God. Deut. 6. 6. *Thou shalt rehearse them continually to thy children*. And whereas householders might alludge that their children and seruants are dull of conceit, & wil not learn that which they are taught, the Lord giues a further charge to parents to vrge and repeate the commaundements. For the word translated [*to rehearse*] signifies to sharpen the commaundements vpon children, as men vse to sharpen a stake that it may enter into the ground. Againe parents are commaunded by God, *to commaunde their children that they obserue the wordes of the lawe*. This was the commendation Abraham

Deut. 31. 46.

braham, I know Abraham (saith the Lord) that he will commande his sonnes & his household after him, that they keepe the waie of the Lord to doe righteousness and iudgement. Gen. 18. 19.

Secondly there must be instruction in the familie concerning all ordinances of God. Thus the Israelites were commaunded to teach their children the meaning of the Passeouer, the meaning of the oblation of the first borne vnto God, the meaning of the twelue stones that were taken out of Iordan and were erected in Gilgal. Exod. 12. 26.
& 13. 14.
Iosua. 4. 21.

Thirdly there must be instruction touching the workes of God, whether they be iudgements or mercies. Parents are bidden by god to teach their sonnes and their sonnes sonnes the things that they haue seene. Ezechias after his recoverye from a deadly sicknes, in way of thankfulness saith, the father to the children shall declare thy trueth. Deut. 4. 9.
Isai. 38. 19.

The second part of household seruice is priuate praier: of it I haue spoken before. Therefore I proceede. The third point to be considered, is concerning the

the person to whome belongs the care and charge of household seruice: & that is the master of the familie. His office is two-fold. The first is to prepare and fit his familie to the worshippe of God, whether publike or priuate. Whē Iacob was to worship god in Bethel he caused his familie to clense themselves. Iob calls *his children and sanctified them*. Now this clensing or sanctifying of the familie stands in two things: the first is to purge it of all open vices as much as may be: the second to cause euery person, at the least, outwardly to walke in the waies of God. King Ezechias, when the Priests and Leuites were negligent, and men of certaine tribes were not prepared to receiue the Passeouer, he made a supplie of this want by his praier, & was heard. In the like case, like is the dutie of the housholder within his owne familie.

That this may the better be effected, the charge of teaching and instructing is laide vpon euery master of a familie by expresse commandement. *Thou shalt re-bearse them to thy children*. Paul saith, the wife must aske hir husband at home: thereby

Gen. 35. 2.

Iob. 1. 5.

2. Chr. 30. 18. 10.

Deut. 6. 6.

2. Cor. 14. 35.

thereby signifying, that he must instruct
and teach all persons in his family. And
in the second place, the wife is to do the
like. Bathshabe instructeth Lemuel, that
is, her sonne Salomon. Lais and Eunice
bring vp Timothie in the Scriptures of a
child. And that this teaching may not be
in vaine, the master of a familie hath au-
thoritie giuen him to commaund them
whome he teacheth, to walk in the waies
of God, as Abraham did. It is obiected,
that if a master of a family must teach &
exhort, he must then doe the office of a
Minister: for he can doe no more but
teach and exhort. I answer, that teach-
ing by the master of a family differs in
kind from the teaching of the minister,
as the gouernment of the housholder
from the gouernment of the magistrate.
For the housholder teacheth onely by
the authoritie of a father or master:
whereas ministers of the word teach &
exhort by the authoritie and name of
God: as Paul saith to Titus, *Speake, and*
exhort, and reprove with all authoritie. Se-
condly ministers in teaching, are in the
roome and stead of Christ, & beare his

Pro. 31.1.

2. Tim. 1. 3.
Math. 3. 13.

Deut. 32. 46.
Gen. 18. 19.

Tit. 2. 35.

1. Cor. 5. 18.

Q 1

per-

person as Imballadours: hereupon they which heare them, heare Christ, & they that despise the, despise Christ: & hereupon they are called in speciall manner *men of God, seruants of God*: and it is not so with houtholders in teaching and exhorting: for they beare only the priuate persons of masters, fathers, husbands, when they teach. Thirdly teaching in the family is but a preparation to publike teaching, that all persons may the better profit by the publike ministerie. Lastly priuate teaching dependes on publike teaching, and must be ruled by it. For men may not teach at their pleasures, what thy will in their families, but such doctrine as they haue learned and receiued from the publike ministerie. And thus, albeit the matter of doctrine be one and the same in the house and in the Church: yet is not the office of teaching one and the same.

Againe it is demaunded, seeing the Master of a family must teach them of his own house, whether he is to do it by himselfe in his own person, or by a deputie. I answer, as much as possibly may be

be, he is in his own person to performe this dutie: yet in the case not of negligence, but of necessitie, when the family is great, and he is not so able to teach, & is withall imployed in publike affaires, and thereupon oftentimes absent, he may haue his deputie to teach in his roome. Thus Abraham performed the waightiest matter that concerned the establishment and continuance of his familie, not by himselfe but by his steward: as namely, the choise of a wife for his sonne Isaac. Gen. 24.

The second office of the master of the family is, to be the principall agent, doer, & director in the worship of god within his family. For this cause the 4. commandement is giuen first of all and principally to the master of the family: that he might see the Sabbath kept, and be a principall doer in all parts of Gods worship. The companie of the disciples were the household of Christ: & he himselfe did administer all partes of Gods worship with them, and among them. Luk. 22. 27.

Thus householders see their dutie: & they must in the next place be admoni-

Exod. 4. 24.

shed and exhorted with conscience to performe the same. Let the example of Moses be considered. He was to do seruice to God and his countrie in Egypt; and when he was now in his iourney in a certaine Inn, the Lord withstood him, & made as though he would haue killed him. But for what cause? Surely he had not sanctified and purged his owne familie: and that appeares, because he had not circumcised his childe. Men in our daies may looke for like iudgemēt, that liue in the like negligence.

Act. 24. 14, 15, 16

The last kinde of worshippe is that which concernes the person of euery particular man in his place and calling; and that is to keep and maintaine faith, that is, true religion, and hope of euerm-lasting life, and a cleere conscience before God and man. This is the right seruing of God, and not to babble a few words either in the morning or evening without vnderstanding or affection. Thus much Paul teacheth in his owne example. *In the way* (which some call heresie) *I worship the God of our forefathers, beleeuing all things written in the lawe*

Iam and the prophets, hauing hope of the resurrection of the iust and vniust, and endeavouring to keepe a cleere conscience before God and men.

That this personall worship may be perfourmed and continued, two things must be practised. The first is the priuate reading and searching of the scriptures. This was the common practise of the Iewes: *search; an, ye search the scriptures.* Ioh. 5. 39. The scriptures are a light shining in a darke place: we therefore must attend 2. Pet. 1. 19. vnto them, while we are wandring in the night of this worlde: and we cannot attend vnto them, vnlesse we read them. The word of God is *the sword of the spi-* Eph. 6. *rit*: and there is no handling of this sword, vnlesse we be well acquainted with it. Dauid a prophet, did vse to read and meditate in the scriptures. Daniel Dan. 9. 2. taught by reuelatiō, did read for althis, the prophet Ieremie. Great is the neglect of this dutie in our daies. In many houses, ye shall finde a faire paire of tables, but no bible at all. Others cannot finde in their hearts to disburse so much money as will buy them a bible: others

take delight in reading of ballads, and idle discourses, & haue no mind to reade the scriptures. It is an euill signe. When the stomacke refuseth meats, it is sicke; and when there is no delite nor sauour in Gods word, it argues the wickednes of the heart. For the scripture is like spice, which the more it is chafed and rubbed, the sweeter it is. And this negligence hath iudgements of God tending on it. *Isai. 5. 13. My people goe into captiuitie, because they want knowledge. Prou. 28. 9. He that turnes his eare from hearing the law, his very praier is abominable.*

The second means to maintain faith, hope, good conscience, is priuate, or secret praier. Isaac went out in the euening to meditate or praie. Moses praied forty daies and forty nights for the children of Israel. Samuel saith, *God forbidde that I should sinne against God, and cease to pray for you.* David praied three times, & seuen times a daie. Christ, who was not subiect to sin as we are, went often apart and praied, and continued in praier whole nights. Paul in fundrie epistles calls vpon the faithfull for priuate praier, as when he bids them, *pray continually.*

*Gen. 24. 63.
Deut. 9. 18.*

1. Sam. 12. 23.

Psal. 55. 18. & 119.

Luk. 6. 12.

1. Thes. 5.

It may be said, howe shall we maintain true faith, or religion, when by reason of manifold dissensions, we cannot tell which is the true religion. I answer, subiect your hearts & liues to God, and obey him in his commandements, and ye shall certainly knowe and be assured without faile of the true religiō. For God reueales *his conuenant to the humble.* Psal. 35. 14.
 And Christ saith, *If any will obey his fathers will, he shall knowe, whether his doctrine be of God or no.* Ioh. 7. 17. Let this be remembered. For the way to the attainment of trueth, is not inquirie by subtile disputation, vnles humble obedience to god, go withall.

Furthermore for the keeping of a good conscience two things must be done. First we must euermore tende on the calling of God, that is, the dutie we owe to God and men, not daring at any time to goe out of the precincts of our callings. For this cause we must put a difference between duties that be necessarie, and such as are not necessarie to be done. The first must be done, and the second left vndone, that we be not busibodies in other mens matters.

Coloss. 3. 17.

The second thing is, that we must do the offices and workes of our callings in good manner. For this cause first of all, they must be don in obedience to God, that is, with a minde and intention to please and obey God. Secondly they must be done in the name of Christ, that is, with praier and thanksgiuing in the name of Christ. Thirdly they must be done in faith: because we must alwaies by our faith depende on God for the blessing & good successe of our labors. Fourthly they must be done in loue to God and man: yea all the religion we haue, all the grace and goodnes of our hearts, must shew it selfe in the works of our particular callings. For looke what a man is in his particular place and calling, that he is indeed. Lastly they must be done with patiēce. The good ground, brings forth fruit with patiēce. And the reason is, because it is the will of God to exercise men with manifold miseries in every estate and condition of life. And the workes of our callings thus performed, are fruits of good conscience and the Service of God.

Trin-vni Deo gloria.

P